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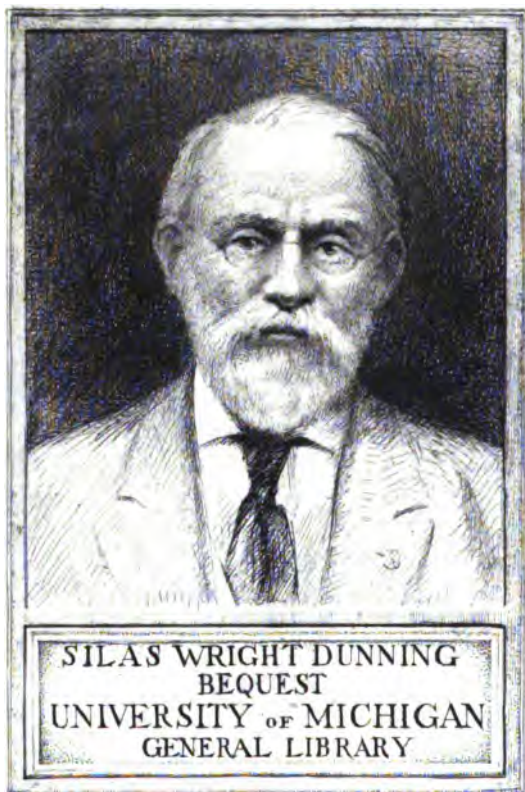
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A  
**RECORD OF THE ANTIQUITIES**  
OF  
**WALES AND ITS MARCHES,**  
AND THE  
**Journal of the Cambrian Archaeological**  
**Association.**



**VOL. III**



**LONDON:**  
**W. PICKERING, 177, PICCADILLY.**

**1847.**

1848







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### PREFACE TO VOL. III.

THE completion of another Volume of the *Archæologia Cambrensis* enables the Editors to congratulate their readers and themselves on the success that has attended this Work. The great objects aimed at in its commencement have been, in no small degree, attained; and the study and preservation of Welsh Antiquities have been steadily promoted. An uninterrupted series of Antiquarian researches has been laid before the Public; while the great store of Cambrian Archæology seems to become richer and more interesting, the more extensively and the more deeply it is examined.

Owing to the zeal and kindness of their numerous contributors, the Editors have been furnished with a mass of materials which will require several years to exhaust; and yet, they feel that they are only commencing the developement of the Antiquarian riches of Wales.

The Monastic and Ecclesiastical Antiquities are in a systematic course of survey and illustration; but the Castellated and Manorial Remains are, as yet, almost untouched. The operations towards the compilation of a *Cambria Romana*, are going on satisfactorily; and continual discoveries are making in the early Celtic Monuments of the country. The Historical and Documentary Antiquities of Wales prove to be so copious, that, to the reader of these pages, they need but a passing allusion.

The distinguishing event, however, of the year, to Welsh Antiquaries, has been the First Annual Meeting of the Cambrian Archæological Association, held at Aberystwyth: a full

report of the proceedings on which occasion, with some of the papers then read, occupies a prominent place in the Second Volume.

The active co-operation of all Antiquaries is again earnestly solicited for the furtherance of the common cause: and the best services of the Editors are again freely tendered to all, whose kindred pursuits may require them.

# Archaeologia Cambrensis.

No. IX.—JANUARY, 1848.

## ON THE EXISTING CONDITION OF WELSH ANTIQUARIAN REMAINS; AND ON CERTAIN DESIDERATA CONNECTED WITH THEM.

*(Read at Aberystwyth.)*

THERE are few parts of these islands richer in peculiar classes of antiquarian remains than the principality of Wales: and few where they have been less examined, or less cared about. Whether it be that the picturesque beauties of the country, or its great interest in a mineralogical, geological, and botanical point of view, or else its attractions to the sportsman, have drawn off attention from antiquities to those subjects exclusively, it is certain that few parts of Wales have been systematically examined by the archæologist, and that many are still unexplored even by the antiquarian amateur. To call attention to a subject of this kind, seems to me to fall especially within the province of this Association; and with this view I venture to submit to you the following brief remarks.

Before, however, proceeding to point out those classes of antiquities in which the principality abounds, I wish to eliminate from our notice, or rather to put aside for the time being, as of less importance, those in which it is comparatively poor.

The first class thus to be removed is that of Ecclesiastical Edifices, considered in an architectural point of view. Taken as a vast district, Wales is exceedingly poor, as to any edifice of architectural note that it can offer to our consideration. I by no means intend to deny that the study of the ecclesias-

tical architecture of the principality is one of peculiar value: it is that very department of its antiquities to which I have devoted my own enquiries, almost exclusively, hitherto; but, after excepting the two cathedrals of the southern dioceses, and some dozen other notable churches, the architect will find little to attract his notice amid our lovely vales, or our sublime mountains. The Church, in Wales, was never rich; nor do its sons appear to have ever loved it too well: at least, they have not left us such proofs of their affection as we find on the English side of Offa's Dyke: and I think that we may, in fairness, remove the ecclesiastical buildings of Wales into one of the inferior classes of her antiquarian stores.

The next class that I would for the present postpone, is that of the Manorial Residences of the gentry. Old mansion houses abound, though now often to be traced only as farm residences; and there are several of considerable size and architectural value. But here, again, we cannot bring forward the houses,—I do not mean the castles, but the houses,—of the ancient gentry of Wales, as notable examples of architectural richness. The study of their forms and plans, has its peculiar value to the architect as well as the antiquary; but this value is of a peculiar nature, and depends on peculiar causes.

Having, then, observed thus much of these two classes, I proceed to point out three classes or departments of antiquities in which Wales is peculiarly rich; and in the two first of which I may say, with pride, that our country yields to none.

(I.) The first, is that of Celtic or British remains, properly so called; and the examples of which are so numerous scattered all over the surface of the land,—and not least so in the immediate neighbourhood of Aberystwyth,—that I need hardly specify any particular instance, to explain my meaning. These antiquities comprehend all that we know of the outward appliances of life possessed by our remotest progenitors; and, from the lonely Maen Hir to the many-walled Castell, they present us with a tolerably good idea of their mode of living.

I allude to them principally with the view of turning attention to certain points connected with their study; and which are as follows:—

(A.) Of the *Meini Hirion*, or isolated erect stones, so common in many parts of the country,—much more so, perhaps, than we are aware,—but in few parts more than in the counties of Anglesey and Merioneth,—some are known to have rude inscriptions,—or, at least, incised marks, made on their sides and edges. It is highly desirable that antiquaries, in examining these stones, should look carefully for all such marks; inasmuch as an historical point of some consequence, the connection of the ancient Cymric and Erse tribes, depends greatly upon the solution of this problem.

(B.) The next is the attempt to discover whether Druidic Circles, as they are commonly called, are, or are not, connected with places of interment. Many of such circles surround tumuli raised in the midst of them; whereas others have their centres level; and some hollow. Whoever observes a druidic circle, should note carefully its connection with other British remains in the neighbourhood. And here I may add, that it would be desirable if some Cymric antiquary would collect and examine, in a more precise and scientific manner than has hitherto been done, all the evidence brought forward to prove Stonehenge not merely to have been a purely British monument, (of which I have no doubt in my own mind,) but also that the precise occasion of its erection, was to commemorate the massacre of the Britons by the Saxons, at the treacherous feast held near that spot.

(C.) The Tumuli, which so abound on our hills, promise to be one of the most fertile classes of British remains; and the unbosoming of their burial-relics offers a tempting line of research to all antiquaries. But it is against the rash and unauthorized opening of tumuli, that I wish most strongly to protest. For any one, ignorant of the value of such remains, to break into them, as it were, and to rifle them of their contents, is as if any one should rashly penetrate into one of our national museums, and carry off or destroy some of their treasures. The tumulus may now be suspected generally to contain either a cistvaen, or else a cromlech, with a covered passage leading to it; that is to say, if it be not a tumulus raised on a battle-field, hastily thrown up over the mangled bodies of the slain. But until such valuable monuments of our early fathers can be opened in the presence of those who fully appreciate their value; until there can be

some person on the spot able and ready to note down, to criticize, and to delineate their contents; and still more, until local or national museums can be formed, wherein the articles, which these tumuli contain, can be deposited; I would most strongly advise all owners of lands, upon which they occur, to be very cautious how they allow them to be disturbed: and more especially, that they should interdict their occupying tenants from ever mutilating them under pretence of improvements. Such advice as this may be ridiculed, perhaps, as straining the point too far; but it will be appreciated some day or other, if it is not now. It applies, indeed, to nearly all objects of antiquity; and may be defended upon the sordid ground of self-interest alone, all other and higher reasons being removed; for it is the same principle that applies to the works of the fine arts. Do we ever think of allowing an early work of one of the great painters to be chipped, and stripped of its coats of colour, merely to see how they applied the hues of their palettes? Do we order a stiff Perrugino or an early Raffaele, to be painted over again by some modern limner, because the limbs of their figures are stiffer and less natural than those of a Titian or a Caracci? If we saw a friend ordering the torso of a Milesian Venus to be broken up and burnt for lime, merely because it wanted a head and limbs, should we not rather interfere by main force, and prevent him from committing such an act of desperate folly? In a minor way, and for less cogent reasons, perhaps, but still for reasons of the same kind, we are bound to feel an interest in the preservation of all our earliest antiquities.

(D.) The Cromlech is, in my own humble opinion, now pretty well proved to be a monumental memorial, or rather the actual tomb, of the mighty dead; and not an altar, nor a sacrificial erection, as was once supposed. The more we come to know about tumuli, the more will this point be brought out and proved: but, in the mean time, the absence of all argument except what is purely hypothetical, in favour of their sacrificial nature, and, on the other hand, the positive facts brought to show cromlechs still in their former condition of tombs, seem to settle the question. I wish merely to note two points that require attention concerning them. One is, that observation should be carefully made for the presence of any heaps of stone, or the occurrence of any



mounds, underneath or around them; the other is the discovery of any bones, more especially of human bones, and particularly parts of the skull, under or near them. Allow me, too, most particularly to recommend to all those gentlemen, upon whose lands any fallen cromlechs may exist, that they should take measures for having them erected again. The stones, while in their prostrate condition, tell but a faint tale except to the antiquary's well trained eye: they are very easily mistaken by farmers for useless incumbrances of the land, and the next step in their history is the breaking of them up and the converting of them into stones for walls. Whereas, if put upright once more, they resume a considerable portion, if not the whole, of their original value; and they stand a better chance of being preserved. We give them a new lease, as it were, and recommend them to the good will of our posterity.

(E.) In the examination of British Camps and Military Posts, as well as mere Earthen Enclosures and isolated Cytiau or circular huts, the connecting of such remains with one another, and with the natural features of the country, is a point of considerable importance. Wales is surpassingly rich in these remains, which, from the very nature of the mountains on which they occur, have escaped the heedless ravages of the plough: and they are monuments that can be examined by all antiquaries, without much fear of damage being done to them thereby. They should be of peculiar interest to us at the present moment, when we, as a nation, are making gigantic earthen works, that, for anything we can foresee, may be destined, in another twenty centuries, to be among the few records of what our engineering capabilities amounted to. The form of these earthen works is of some importance; but still more, their proximity to water: and if possible, whoever intends examining these remains on a large scale, should endeavour thereby to discover what was the plan of military defence adopted by the Britons, in his peculiar district. Many of them are mere places of refuge for cattle: many of the smaller ones, on the hills, may have been farming establishments: and, in attempting to classify the remains of any district, this distinction should be particularly attended to.

(F.) The British Track-ways and Roads, are the most difficult of any of their remains to be traced. They were, pro-

bably, never made with care; though I suspect that the Britons must have copied their masters in civilization, the Romans. Perhaps they are not to be expected to be defined with anything like clearness: they were, probably, not many in number: but, at all events, we know less about them than any other of the operations of the Britons; and they seem to me to form just the very subdivision of our antiquities in which careful and multiplied observations are the most requisite.

I dwell on this point, because they are intimately connected with one of the main divisions of the next class of antiquities, and are apt, I suspect, to be confounded with them; — I mean

(II.) Roman Roads. As far as Roman roads are concerned, it is known to the members of this Association, that a few of their number have agreed to examine into all the Roman remains of the principality, upon a settled plan, and with a view of uniform co-operation, in so doing. But being only a few in number, though warmly devoted to their pursuit, and being men whose time and means of observation are so limited, that their very attempting the task might appear hopeless, — and, indeed, they would not perhaps have attempted it, could they have heard of any other persons intending to take it up; — from these discouraging circumstances, it is very requisite that all gentlemen, able to give any collateral information on such subjects, should have the kindness to do so, whenever anything of the kind comes within their notice. We may here announce, that observations are particularly wanted in the counties of Pembroke, Caermarthen, Glamorgan, and Brecknockshire. But to revert to my more immediate object, I would beg leave to throw out a suggestion to all observers of Roman remains, and especially of Roman roads, that the following points require determining: —

(1.) Whether British track-ways may not sometimes be mistaken for Roman roads?

(2.) Whether they be not, in a majority of cases, identical; and whether the Romans did not preserve the British track-ways, which they found established when Claudius conquered the island; or else whether, at a later period, the Britons did not preserve the old Roman roads, and use them down to late times?

(3.) Is it not highly probable that, in a mountainous country like ours, the Romans deviated from their usual method of the straight, and therefore the shortest, line, in the formation of roads, and accommodated themselves to the natural features, the vallies and rivers, of the country?

The actual position of several of the Roman stations known to have existed in Wales, is still problematical; and, on the other hand, we have undoubted traces of Roman residences in places, where no record of their existence has been preserved. It would be very desirable, if any one, interested in Roman antiquities, would take the trouble to examine into the traces of their mining operations in this country; and, of course, into their means of approach to such districts as contained mineral riches.

It would also be very desirable, if any person would endeavour to find out whether the Romans had any line of road along, or very near to, the present line of sea coast, all the way from St. David's Head to the Traeth Mawr, in the north-eastern corner of the bay of Cardigan. I suspect that they had such a road; but I have little evidence to allege. If none should be found to exist northwards of the Dovey, this would be to me a strong proof in favour of the authenticity of the tradition, as to the overwhelming of the lost cantrefs, in the bay of Cardigan, by the sea.

It may also be observed, that the Roman coins found in Wales have a special value, in the strong presumption we have that they are all genuine: they may many of them have been made by forgers,—but those forgers lived in Roman times: they are not modern imitations of the antique,—such as, in great capitals, are palmed off on the unwary collector with unblushing effrontery.

(III.) The Castellated Remains are the third and the richest class of Welsh antiquities. The castles of Wales yield in interest, in number, and in architectural as well as historical importance, to none of any similar district in the United Kingdom. Caernarvon and Caerphilly, are not surpassed by any castles in the British realms. One of the counties of Wales, Glamorgan, actually swarms with castles and castellated houses; the south is particularly rich in them; the March districts and the sea-coast, are all studded with them. In this class of remains, the antiquary and the architect may revel with unbounded delight, and

may study them without any fear of exhausting their store.

I have no intention of going into any comment upon their archaeological and architectural value; but wish to call the attention of the meeting to the following points:—

(1.) If there be any one class of remains more than another, in which the nobles and gentlemen of the land should take pride, it should be in these proud proofs of their ancestral greatness. Whether as parts of the monumental history of the country, or as objects of architectural and engineering skill, they are entitled to the most careful preservation.

(2.) We have a noble, I should rather say a royal, example of well applied munificence set in this respect by her most gracious Majesty, at Caernarvon castle. The repairs of this royal residence are now conducting with a degree of skill and good taste that, to be duly appreciated, must be seen and examined on the spot: suffice it to say, that the works are fully worthy of the reputation of that most accomplished architect and artist to whom they have been entrusted, Mr. Salvin; and I am able to announce, that they are not only advancing in the most satisfactory manner, but that they are on the increase rather than otherwise.

It is very desirable that the antiquaries of Wales should know to what member or members of her Majesty's late government, they are indebted for the first promotion of this idea; and I beg leave to suggest to them, through this Association, that a memorial should be presented to the Crown, begging for the restoration of all the Crown castles in Wales, according as time, and the due administration of public funds, will permit.

It is much to be hoped for, that all owners of castles and castellated mansions, will follow the good example set them by the Sovereign of this country, and many noblemen of the land; and will take steps,—neither many nor difficult,—for preventing the further degradation of these buildings by the effects of time.

A connected historical and architectural account of all these magnificent and interesting buildings appears to me to be one of the great desiderata of the day: and I allude to it now, because, I am sorry to say, it is one which there is little or no prospect of ever seeing satisfied. It is more than pro-

bable, that many of the castles of Wales, now standing, will crumble into dust, without any adequate architectural description of them being preserved. The enormous expense and time required for the operation, — which partly result from the apathy of the public, — are of themselves sufficient barriers to such an undertaking. The project has been entertained for a moment, but has been abandoned almost in despair. A Monasticon, enlarged from Dugdale, is now regularly going on for the whole of Wales: but a Castellarium, which would be infinitely the more valuable work of the two, — for which the materials are far more copious, — which concerns the distinguishing class of Welsh antiquities, — is doomed apparently to remain in embryo, and to be extinguished with its projectors.

I come now to one of the two classes of antiquities, the consideration of which I had postponed, — that of the Ecclesiastical Antiquities of Wales: not that I am going to enter into any description of, nor disquisition upon, the character and history of the edifices which come under this head; but merely to allude to one or two points connected with these remains, or rather with the study and preservation of them.

(1.) We are by no means in possession of anything like a sufficient account of the architectural condition, and archaeological value, of the churches of this country. All that has been done towards the study of these monuments consists of a few isolated efforts at the examination of some of the more remarkable monuments, and the examination of one or two counties, in detail. But to understand the true value of the ecclesiastical remains of a country, its churches should be studied upon something like a system; otherwise their distinctive characters, and their relative value, can never be thoroughly estimated. Had the churches of the several dioceses of Wales been thoroughly examined by competent archaeologists and architects, and had their actual condition been reported to the ecclesiastical authorities of the country, not only would most valuable information for the guidance of the authorities have been obtained, but many an injudicious demolition or reparation might have been prevented, or amended. It is not saying too much, to affirm that thousands of pounds might have been saved to the Church in Wales, had her ecclesiastical buildings been thoroughly examined and understood: and, if it be desirable that the

funds, raised in various quarters for church building, or repairing, purposes, should be judiciously expended in future, it is essentially necessary that such a survey be undertaken in each county of the principality.

(2.) The next observation is to the following effect: that, in all reparations, restorations, — and even in all new buildings, — the prevailing characteristics of the style of the ancient buildings should be carefully adhered to. I consider it a duty that we owe to ourselves, no less than to the memory of our ancestors, to preserve, as much as in us lies, the good portions and features of the monuments which they raised, with pious intent, in bygone times. I feel no sympathy with the encroaching and selfish spirit that would tend to make all old things assimilate themselves to what is new, merely on the score of novelty and improvement. Novelty is not an evil in itself: no more is Antiquity. Improvement is a great good, a great fundamental law of nature; so, too, is Preservation of what has once been good, and has not ceased to be so. If we profess ourselves anxious to study the history, and if we boast ourselves of the great moral deeds, of our forefathers, let us not despise the monumental records and illustrations of that history, nor the material and tangible evidences of the spirit, with which they were actuated.

I venture, therefore, most humbly to recommend to the attention of this Association, the expediency, first, of repairing and restoring all churches and ecclesiastical edifices, where necessary, in as strict accordance with the features and architectural characteristics of the old buildings, as circumstances will possibly admit. And, next, that whenever a new building be required in the place of an old one, the prevailing style of the old one be adopted for the new. It may be said that this would amount to a fettering and a cramping of the genius of the architect; but, permit me to say, that until we have more numerous evidences to bring forward of the skill of the majority of our architects to work according to the true spirit of their mediæval masters, it is more expedient to put a curb on the flights of their fancy, than to allow them unbounded scope for the display of architectural experiment.

The remark applies to England, with not less force than to Wales, that the archæological features of the country are

daily passing into a state of complete alteration, if not of obliteration: and, further, that not many years hence numerous churches, which were erected twenty years ago, and were considered with good intent as the perfection of building, in those days, will have to be demolished and built over again, as anomalous excrescences unworthy of the science and the art of British architects.

I conclude, therefore, with submissively pressing upon the attention of the members, the importance of these three points:—first, the systematic study and examination of all antiquarian remains, of all kinds and classes;—next, the prevention of all injury, destruction, and unnecessary alteration of the archæological riches of our country;—and, thirdly, the formation of local museums.

H. LONGUEVILLE JONES.

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## ON THE STATE OF THE DRUIDIC RELIGION IN BRITAIN, DURING THE RESIDENCE OF THE ROMANS.

*(Read at Aberystwyth.)*

It is not my purpose here to enter into any description of the doctrines and rites of pagan worship in this island; such an investigation more properly belonging to a period anterior to that chosen for this paper. Suffice it, therefore, to say, that the British druids were, in the early part of the first century, in the zenith of their glory, and, consequently, of their power; enjoying an almost absolute authority over the minds and persons of their countrymen, and held in the highest estimation by the inhabitants of Gaul.<sup>1</sup> The expeditions of Julius Cæsar were of so short a duration, as to produce no visible effect on the religious system of the Britons; though, in proportion as the Roman arms were victorious on the opposite continent, every means were used by them to put down the druidic religion of Gaul, and counteract the influence of its priests. The Roman animosity was kindled, in all probability, from the great effect given to this influence by their power of excommunication, which enabled them, on many occasions, successfully to contend with the

<sup>1</sup> Cæs. de Bell. Gall. lib. vi., c. 13.

masters of the world, and led to their persecution. This not only interdicted those against whom it was pronounced from joining in, and partaking of, the supposed benefit of their sacrifices, but, as Cæsar tells us: *In numero impiorum ac sceleratorum habentur, ab iis omnes decidunt, aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur.*<sup>1</sup> "They were regarded as in the number of impious and wicked; every one turned away from them, and avoided not only their approach, but any attempt at conversation, for fear of acquiring some inconvenience from contagion: nor was justice done to such persons when they sought it, nor was any honor conferred upon them, while in this condition." This was a master stroke of priestcraft; and not thrown away in later times on the Catholic clergy.

The druids were aware that if the Romans prevailed, they would lose the temporal power which they possessed in some districts, as well as what pertained to their sacred office. On this account, they frequently excited the people to revolt, after they had submitted. The conquerors perceived that to have any chance of governing the country in tranquillity, they must annihilate the counteracting force, and were led to commence a severe persecution against the priesthood. This they were enabled to do under the mask of humanity; and, while they appeared to be only putting an end to the horrid rites of human sacrifice, they were, in reality, undermining the powers assumed by the druids, and rivetting more firmly the chains of those they had subdued. But they did not rest here; for, sensible that the minds of men could not remain without some system of worship, while, on the one hand, they interdicted the druidic rites, on the other, they compelled their subjects in Gaul, to build temples, erect statues, and offer sacrifices after the Roman manner, — while they enacted severe laws against the use of human victims. Finally, they deprived the druids of all authority in civil matters, and shewed them no mercy when they were detected in any revolt. By these means, the influence of the native priesthood was brought so low in Gaul, in the reign of Claudius, about the period of his invasion of Britain, that Suetonius considers them completely destroyed.<sup>2</sup> As soon

<sup>1</sup> *Ibid.*, lib. iii.

<sup>2</sup> *Suet. in Vit. Claud. c. 25.*



as a province was formed in Britain, the same policy would be adopted towards the same religion and its votaries, as had been found requisite to humble it on the continent. This was still further urged by the fact of this island having been the refuge for the persecuted priests of Gaul, and fostered the knowledge and force of their powerful system, notwithstanding all the precautions of the Romans to the contrary. The measures they now found it requisite to adopt, in the same manner induced many of the druids to retire into Anglesey; then regarded with the utmost veneration, and the sacred name of which was *Ynys Môn*, "the Island of the Cow," in allusion to the lunar-arkite goddess;<sup>1</sup> though, from its woody appearance, as seen from Caernarvonshire, it was termed *Ynys Dowyll*, "the Shady Island;"<sup>2</sup> and, from the heroic devotion of its inhabitants, *Ynys y Cedeirn*, "the Island of the Mighty Ones;" which corroborates the short, yet pithy, description of Tacitus. In the year 61, Suetonius Paulinus, who was governor of Britain, found it requisite to march troops into North Wales, for the purpose of reducing this island, which had become the seat of disaffection to the Roman government. We may learn the feelings of those within it, from the expressions of Taliesin;<sup>3</sup> though so long after the event, as no doubt the sentiments were secretly handed down to posterity, together with other druidic mysteries:—

<i>Echrys ynys</i>	Disturbed is the island
<i>Gwawd Hu, ynys</i>	Of the praise of Hu, the island
<i>Gwrys Gobreltor;</i>	Of the severe remunerator;
<i>Môn, mad gogeu</i>	Even Mon of the generous bowls
<i>Gwrhyd erfei,</i>	Which animate vigour,
<i>Menei ei dôr</i>	Whose barrier is the Menai.

This island was super-eminently dedicated to the honour of Hu, Hesus, the helio-arkite deity; and here his votaries quaffed "the generous bowl," in his sacred festivals. The Roman general having marched his army to the Menai straits, ordered the cavalry to ford just opposite to Llanidan, while his infantry were conveyed across in boats. On the opposite coast were seen the Britons, drawn up in compact

<sup>1</sup> Davies's *Mythology of the Druids*, p. 177.

<sup>2</sup> Rowlands's *Mona Antiqua*, p. 97.

<sup>3</sup> See his *Elegy on Aeddon o Vôn*, *Arch. of Wales*, vol. i., p. 70. Aeddon is a title of the helio-arkite god, and implies "lord of the din."

order, and prepared for action, with minds excited to the highest pitch of resolution and confidence, having been incessantly exhorted to fight bravely for their altars and their gods. Women were seen with flaming torches in their hands, rushing through their ranks in wild disorder, their apparel funereal, their hair loose to the wind, and their whole appearance resembling the frantic rage of furies. These were the Seon or priestesses of Coridwen, and, therefore, sacred to the Môn or Cow; who, dreading the extermination of their religion, hoped, by their powerful exclamations and wild extravagance, to rouse the other sex to a bold defence. The druids were arranged in solemn order, invoking, with uplifted hands, the vengeance of their gods, and pouring forth horrible imprecations on the invading Romans. These were not without superstition; and the novelty of the sight struck the veteran army with awe and terror. They stood in stupid amazement, as if their limbs were benumbed, rivetted to one spot, as marks for the Britons, at which to throw their weapons. Suetonius saw the danger, and hastened, by his exhortations and example, to remove it. He had pointed out, and his troops, the conquerors of the world, felt the disgrace of yielding to a troop of women, and a band of fanatic priests. They rushed on to battle, and their valour was crowned with victory. In the midst of the conflict, most of the druids retired to the sacred groves; but such as remained with their fighting countrymen, were burnt on those fires they had kindled for sacrificing the Roman prisoners, had fortune favoured their arms. To show the futility of the national religion, Suetonius cut down the sacred groves, demolished the Helio-arkite temples, and overturned the altars.<sup>1</sup> Such of the religious as escaped the general massacre, betook themselves to the islands of Man and Bardsey,<sup>2</sup> or sailed away to the more secure retreat of Ireland. Suetonius would have followed up his policy by pursuing the druids into their retreats, but information having been brought to him that the Iceni on the eastern coast of Britain, under their queen Aregwedd Voeddawg, or Boadicea, had revolted, and laid siege to the new Roman colony of Camulodunum, (now Colchester,) he was obliged to return to that part of the island. This insurrection had been organized by the

<sup>1</sup> Taciti Annales, lib. xiv., c. 3.

<sup>2</sup> Rowlands's *Mona Antiq.* p. 102.

druids, in order to create a diversion in favour of their brethren in Anglesey. They had been successful, having captured Camulodunum; and the druids, who accompanied the army, urged the destruction of the temple of Claudius, and the demolition of the statues. Their success continued; and marching to Londinium, (now London,) they made themselves masters of that, and proceeded to Verulamium, near the present St. Alban's. At both these places, they retaliated the injuries they had received with increased severity; not choosing to sell, nor even exchange, any of their prisoners, but killed with the sword, gibbeted, or burnt, in the way of sacrifice to the druidic deities, all who were so unfortunate as to fall into their hands. So great was the slaughter committed in these struggles, that the loss to the Romans, and such of the British tribes as continued their allies, was computed at seventy thousand men.<sup>1</sup> But when the Britons had to contend with the well-disciplined army of Suetonius, they were defeated with great slaughter; and so many druids were put to death on this occasion, as, with the slaughter in Anglesey, to prevent their ever after assuming any importance; those who did not choose to submit to the order of the Roman government, and conform to the rites practised by their priests, being compelled to fly into Caledonia, as Scotland was then called, Ireland, and the lesser British isles, where they endeavoured to support their peculiar superstition.

But, although the dominion of the druids was thus extinguished in South Britain, many of their pernicious principles and practices continued, in a covert manner, to exist; for, so deeply rooted in the minds of the people was the opinion of their divine nature, that they baffled all the power of the Romans. The public sacrifices, and open professions of magic, were much more easily suppressed, because they were not clandestine; but this operation of a civil edict could not, at once, eradicate an inveterate attachment of the heart. Preserving a language unintelligible to their political masters, the doctrines would be repeated wherever confidence could be placed, and thus the memory of the sacred poems and traditional institutes be maintained.

Mr. Davies observes,<sup>2</sup> that, "From the language of the

<sup>1</sup> Taciti Annales, lib. xiv., c. 10.    <sup>2</sup> Mythology of the Druids, p. 462.

Triads and some ancient poems, there is reason to infer that, during the Roman government, there was a seminary of druids somewhere in the north of Britain, or in an adjacent island, and probably beyond the limits of the empire, where the doctrine and discipline of heathenism were cultivated without controul; that those druids persisted in sacrificing, even human, victims; that certain devotees, from the southern provinces, repaired to their solemn festivals; that, upon the departure of the Romans, some abominable rites were brought back from the north, into Môn, and other parts of Wales; and that the northern seminary was not finally suppressed till the close of the sixth century." The Triads seem to fix this station to the north of the Strath-Clwyd Britons, though contiguous to them, and, therefore, in the Marches of Scotland. In the south, the schools and academies erected by the Romans,<sup>1</sup> greatly undermined the system, and had a more lasting effect than the severe edicts of Claudius. The introduction, too, and extension of Christianity, began to pave the way for its final extinction; which seems to be the great end of Providence, when advancing the Roman conquests. It is remarkable, that the druids themselves, though protected by the Caledonian mountains, from the effect of any permanent settlement of their powerful enemies, should, from their arrogance, have drawn on themselves a civil dissension. This took place about the year 220; and is thus described by Smith, in his *Gaelic Antiquities*, a work which is held in high repute.<sup>2</sup> He tells us that, "Trathal, grandfather to the celebrated Fin Mc. Cumhal, or Fingal, having been chosen generalissimo of the Scoto-Irish army, in a war with the Romans, was not disposed, at his return, to resign his office at the request of the druids, who would still keep up the honour of their order, by peremptorily insisting on a compliance. Upon this, a civil war commenced, in which the druids, and their abettors, were overthrown, and made to suffer, from their countrymen, the same fate which the order had everywhere else experienced from the Romans. What facilitated this overthrow was, that few of the principal families had been then members, or even disciples, as their continual wars with the Romans had, for some time back, taken up their whole attention. The druids, after-

<sup>1</sup> Taciti Annales, lib. iii. c. 43.

<sup>2</sup> Page 84.

wards, through their Pictish friends, got some aid from Scandinavia; but, after a few unsuccessful efforts, they were forced, at length, to retire to Iona, where they were not extinct till the arrival of St. Columba, in the sixth century."

The British Triads represent the destruction of the druidic establishment on the borders of Scotland, as taking place in consequence of the victory gained by Rhydderch, a prince of Deira and Bernicia, in 593, who is described as "the imbiber of learning;" that is, one who had embraced the principles of Christianity. It was called the battle of *Ard erydd ag Eryddon*, "The high Eagle, and the Eagles;" and mystically described, as a fanatical contest on account of a bird's nest.<sup>1</sup> This nest was the druidic seminary, and the eagles were the dusky birds of the high eagle *Gwenddoleu*, whose name implies, — "Of the luminous courses;" an epithet of the sun. Another Triad, regards him as, "One of the renowned bulls of the contest of mystery," and classes him with "The primordial great one, son of the prior world of former inhabitants;" thus identifying him as the helio-arkite divinity of the druids. Of "The two dusky birds of *Gwenddoleu*," the Triad says, — "They guarded his treasure, wearing a yoke of gold; and which were in the daily habit of consuming two persons for their dinner, and the like number for their supper." "Such," says Mr. Davies, "is the language of the Triads; and, if this does not imply the sacrificing of human victims to some divinity, who acknowledged those birds for his symbols, or his attributes, I know not what to make of it."

While such was the state of druidism in North Britain, it had become so humbled in the South, that the Romans relaxed, gradually, all their severities against it. By degrees, it appears to have been connived at; for the number of altars which have been discovered, dedicated *GENIO LOCI*, "To the divinity of the place," indicates, that, among the Romans themselves, there were those, who thought that good fortune could only be gained by a Roman sacrifice to the deity of the Britons. But, the greater part of the people, compelled in appearance to worship the Roman divinities, in the Roman manner, cautiously at first, and then more boldly, by identifying with those their own deities,

<sup>1</sup> *Archæologia of Wales* vol. ii. p. 11. Triad 47.

contrived to satisfy their consciences. It was, probably, a British altar, which was discovered at Old Penrith, in Cumberland, in a fort called Castlestead, about the year 1784; and erected by a Briton serving in the Roman army. It was inscribed, *Iovi Omnipotenti Maximo, ET GENIO LOCI Cohors SEXTA. . . . .* "To the greatest, the omnipotent Jupiter, and the divinity of the place," &c. Here, the Genius of the place is considered as on an equality with Jupiter, and, consequently regarded as the principal god. At Binchester, in Durham, Camden mentions, was dug up, much defaced, an altar, what remained of the inscription being, *TRIBUNUS COHORTIS I CORNOVIÆ. . . . . MARTI VICTORI GENIO LOCI ET BONO EVENTVI.* "A tribune of the first cohort from Cornwall . . . . . to Mars the victorious, to the divinity of the place, and to good fortune." Here, the genius of the place is assimilated with Mars; and we may observe, with what care the real name of the druidic divinity was kept concealed.

No exceptions being taken to altars thus inscribed, the next step, a hazardous one, was to name the deity, still adhering, as much as possible, to the formula of other Roman altars. Thus, at Netherby, in Cumberland, one was found inscribed, *IMPERATORI COMMODO COSSULIBUS ET DEO MARTI. BELATVCADRO VIR Rei Publicæ GAL- LORUM Votum Solvit Libentissime Merito.*<sup>1</sup> "To the Emperor Commodus, the Consuls, and the god Mars, Bela tu cadro, a man of the Republic of the Gauls, most freely discharged the vow he had made." So, here we find a Gaul, who has made a vow to erect an altar to the helio-arkite god, discharging that vow; and it is curious to observe, how he has fenced himself in for its protection, and for his own security. First, he appears to acknowledge the divine character of the Emperor, and the honours due to the Consuls; and then, having dedicated to Mars this altar, he seems to assign to that deity the epithet used in his own country, and in Britain, while, in reality, he announces a distinct divinity in *Beli Duw Cadwyr*, "Beli, the god of warriors;" or *Bel y duw Cad*, "Beli, the god of war;" who was called also, in Britain, *Buddig Veli*, "The victorious Beli." The name of the Emperor, gives us nearly the date of this altar, as Com-

<sup>1</sup> These are from Gough's edit. of Camden's *Britannia*, vol. iii.

modus died in the year 192, and the thirteenth of his reign.

Mention has already been made of an altar found in 1784, at the Roman fort called Castlestead, at Old Penrith, in Cumberland. At the same time, another was discovered, about a foot under ground, which shows a greater boldness than that displayed by the Gaulish soldier in the Roman service. Its inscription ran thus: DEO MARTI BELATVCADRO ET NVMINIBVS AVGVSTI CAIVS JVLIVS AVGVSTI ALIS ACTOR IVS Libentissime Vovit Prus Prefectus.<sup>1</sup> "To the god Mars, (Bel y duw cadwr,) Beli, the puissant god, and the deities of Augustus, Caius Julius, controulers of the wing of Augustus, duly has carried into effect what he most freely vowed." At Netherby, about the year 1760, an altar was to be seen, which, Mr. Horsley says, is now lost, the dedicator of which had the boldness to avoid flattering the ruling powers. It was inscribed, DEO MARTI BELATVCADRO Romanus Votum Reddidit.<sup>2</sup> "To the god Mars, Beli, the puissant god, Romanus has rendered his vow."

But we find the altars inscribed with still more courage. Mr. Pennant saw, at Netherby, the fragment of one inscribed, DEO BELATVCADRO.<sup>3</sup> "To the god Beli, the god of battle." And, about the year 1766, one was dug up in the Vicar's garden, at Brough on the Sands, in Cumberland, bearing precisely the same inscription.<sup>4</sup> Camden mentions one found at Whelp Castle, in Kirkby Thore, Westmoreland, inscribed, DEO BELATVCADRO LIBENTER VOTVM FECIT IOLVS.<sup>5</sup> "To the god Beli, the puissant god, Iolus freely performs his vow." About 1790, another was found in that prolific source, Castlestead, Old Penrith, on which was, DEO BELATVCADRO ARAM Merito Erexit RVFVS.<sup>6</sup> "To the god Beli, the puissant god, Rufus has erected this altar with very good reason." Having innovated thus far, they proceeded a step further, by restoring to the British divinity the high degree of respect with which they would mention his name, calling him, by way of eminence, "The holy god." Thus, at Plumpton, an altar was found with the following inscription: DEO SANCTO BELATV-

<sup>1</sup> Archæologia, vol. ix. p. 220; and Gentleman's Mag. vol. lx. p. 982.

<sup>2</sup> Archæologia, vol. i. p. 310. <sup>3</sup> Gough's Camden, vol. iii. p. 197.

<sup>4</sup> Archæologia, vol. i. p. 308. <sup>5</sup> Ibid, p. 311. <sup>6</sup> Ibid, vol. ix., p. 68.

CADRO ARAM.<sup>1</sup> "To the holy god Beli, the puissant god, this altar. . . ." Camden noticed another, found at Scaleby castle, in Cumberland, on which was, DEO Sancto BELATVCADRO AVGUR Dis Omnibus . . . . VLLINVS Votum Solvit.<sup>2</sup> "To the holy god Beli, the puissant god, . . . . ullinus Augur to all the gods hath discharged his vow." And another, dug up at Old Carlisle, inscribed, DEO SANCTO BELATVCADRO AVRELIVS DIATOVA ARAM EX VOTO POSUIT Llibentissime Mmeritissime.<sup>3</sup> "To the holy god Beli, the puissant god, Aurelius Diatoua most willingly and most well merited has placed this altar according to his vow." The mask might now be wholly removed, and by the omission of Deo, the words Bela Tu Cadro acknowledged to contain it. Mr. Camden, therefore, saw an altar dug up at Ellenborough, in Cumberland, on which was simply, BELATVCADRO IVLIUS CIVILIS OPTIMO Votum Solvit Lubens Merito.<sup>4</sup> "To Beli, the puissant god, Julius Civilis, to the very best, willingly has paid his vow, where so justly merited."

Beli was sometimes styled Duw Cochwydd, as well as Duw Cadwyr, with which it was synonymous:<sup>5</sup> hence we find altars raised to the helio-arkite god, as Duw Cochwydd, "the god of battle." In the year 1791, in the bed of a rivulet at Bewcastle, a village situated about six miles north of Severus's wall, one was found, on which was, SANCTO COCIDEO Titus AVRUNCUS FELICISSIMVS TRIBVNVS EX EVOCATO Votum Solvit Lubens Merito.<sup>6</sup> "To the holy god Cochwydd, Titus Auruncus, the most happy tribune, after dismission from service, has most willingly discharged his vow, so well merited." At Ebchester, in Durham, an altar was found, about the year 1783, inscribed, DEO VERNO SANCTO NOSTRO COCIDO VIRII CERVSII.<sup>7</sup> "To the god of the spring-time, our holy Cochwydd, Virius Cerusius," &c. He is here called the god of the spring-time, as his rites were celebrated at the period when the cuckoo

<sup>1</sup> Archæologia, vol. iii., p. 104.      <sup>2</sup> Gough's Camden, vol. iii., p. 201.

<sup>3</sup> Archæologia, p. 172. In the year 1778, on the road-side, between Greta Bridge and Wye-cliff, in Yorkshire, was found an altar, the first word inscribed on which was, BAELA. See the same vol., p. 95.

<sup>4</sup> Ibid, p. .      <sup>5</sup> Roberts's Antient Britons, p. 157.

<sup>6</sup> Archæologia, vol. ix., p. 70.

<sup>7</sup> Gentleman's Magazine, vol. liv., p. 974.



gave notice. At Netherby, in Cumberland, Mr. Pennant saw one, three feet high, inscribed, DEO SANCTO COCIDIO PATERNVS MATERNVS TRIBVNVS COHORTIS IMÆ NERVANÆ EX EVOCATO PALATINO Votum Solvit Lubens Merito.<sup>1</sup> "To the holy god Cochwydd, Paternus Maternus, a tribune of the first Nervane cohort, after dismissal from his place at court, has willingly paid his vow, so fully merited." There is an altar at Scaleby castle, but so much defaced that all which can be deciphered is, DEO COCIDIO COHORTIS IMÆ AELIANÆ Alis Votum Solvit.<sup>2</sup> "To the god Cochwydd, . . . . of the first cohort of the Ælian wing, discharged his vow."

The helio-arkite deity was identified with an ox or bull, whether considered as the leader in battle, as supreme ruler of the land, or as the great object of dæmon worship. Hence, Aneurin, in the fifth century, regards him as "the radiant bull of battle;" and terms his priesthood Biw Beli bloedd-vawr, "The head of the roaring Beli." And one of the mystical Triads separates his attributes into three. When mentioning the three Tarw Ellyll, "bull dæmons," it mentions the first as Ellyll Gwidawl, "The dæmon of the whirling stream," i.e. the commencement of the Deluge; Ellyll Llyr Merim, "The dæmon of the flowing sea," the complete Deluge; and Ellyll Gurthmwl wledig, "The dæmon of the sovereign of the equiponderate mass, or the earth," whence he was also styled "The emperor of the sea and land." The druids, therefore, adored him in the image of a bull, and kept the living animal as his representative. He was, therefore, called Mohyn, or Möyn Cad, and Tarw-Cad, both which signify "The bull of battle." Hence, Mr. Horsley found, at Netherby, an altar, inscribed, DEO MOGONT VITIRES FLAVÆ SECVNDÆ Votum Solvit Lubens Merito.<sup>3</sup> "To the god Mohyn, Vitires, of the second Flavian, has willingly discharged his vow, so well merited." Another altar, at Risingham, in Northumberland, was seen by Camden, the inscription on which was, DEO MOGONTI CAD ET Numini Domini Nostri AVGVSTI Marcus Gellius SECVNDINVS BENEFICIARIUS CONSULIS HABITANCI PRIMI aram sumptibus TAM PRO SE ET SVIS POSVIT.<sup>4</sup> "To the god Mohyn Cad, (the bull of battle,) and

<sup>1</sup> Gough's Camden, vol. iii. p. 197.

<sup>2</sup> Ibid, p. 201.

<sup>3</sup> Ibid, p. 197.

<sup>4</sup> Ibid, p. 233.

to the divinity of our lord Augustus, Marcus Gellius Secundinus, who has been excused from duty by the consul Habitanus, the chief, has placed this altar, at his own expense, both on his own account, and that of his family." Camden further informs us, that "the inhabitants of the neighbourhood say that the god Mogon, a long while defended this place against some soldan or pagan prince;" evidently alluding to the struggle between the British and Roman systems of mythology. He also mentions another, at the same place, inscribed, DEO MOVNO CAD INVENTVS Deo Optimo Votum Solvit.<sup>1</sup> "To the god Möyn Cad, Inventus, to the best of gods, has performed his vow." Since his time, at Old Penrith, in Cumberland, a small altar was found, inscribed, DEO MOGUNTI.<sup>2</sup> "To the god Mohyn."

Hu Gadarn, "The mighty Hu," was also termed Ceidiaw, "The Preserver." Aneurin so terms him, in the Gododin; and Taliesin, in his mystical poem called Mic Dinbych, or "A View of the Bardic Sanctuary," has, —

Cyweithydd o rydd wled waredied;  
Cynnwys rhwng pob deu goreu ciwed:

"If our associate gives the banquet of the Preservers,  
Mutual harmony amongst brethren is the best society:"

where the helio-arkite god, and lunar-arkite goddess, are both so termed, in allusion to their having saved the human race at the time of the Deluge. We are not, therefore, to be surprised, that an altar was discovered at Wigton, in Cumberland, which was seen by Mr. Camden, on which is the following inscription: DEO CEADIO AVGUR MARTI ET MANIBUS SERVACIO PRO SE ET SVIS Votum Solvit LLubentissime Merito.<sup>3</sup> "To god, the preserver, the augur of Mars and the Manes, Servracio, for himself, and his family, most willingly pays his well-merited vow."

The British divinity was also called Duw Noddyn, *i.e.* "The god of the abyss," in allusion to the Deluge; or Duw Noddin, "God the Preserver;" being synonymous with Ceidiaw, from the verb Noddi, to preserve, though both words are derived from Nawdd, which is protection. This was Romanised into Deus Nodens; and an inscribed altar was

<sup>1</sup> Gough's Camden, vol. iii. p. 233.      <sup>2</sup> Ibid, p. 190.

<sup>3</sup> Instead of Ceadio, Mr. Camden writes Ceaieo; but, as in numerous instances, he puts Teo, for Deo, the alteration I have made appears to me to be warranted. Gough's Camden, vol. iii. p. 172.

found within the site of the Roman station in Lidney Park, Gloucestershire. The following copy of what was on it, was sent to me by the late Samuel Lysons, in the year 1811: Devo (Divo) Nodenti, Silvianus, anilum (anulum) perdidit (perdidit) demediam (dimidiam) partem donavit Nodenti, Inter (eos) quibus nomen Seniciani nollis (nullis) petmittas (permittas) sanitatem, donec perferant usque templum Nodentis. "To the god Noddin, Silvianus, who has lost his ring, gives one half of it to thee, Noddin. Do not allow any of those who bear the name of Senicianus, to enjoy health, until they bring it back to the temple of Noddin." The inscriber of this altar evidently hoped that the effect it would have on those, whom he suspected of having stolen his ring, would be, from the dread of such punishment as what he called down upon them, at once to restore it.

There is another title, called by Aneurin, Grannawr, and by Taliesin, Granwyn, which gives to Hu, the character of Apollo, and is the same as the Highland Grhannas. Mr. Macpherson<sup>1</sup> informs us that "there is a large heath betwixt Badenoch and Strathspey, on which are many circular temples, whence it is denominated Shabh-Grhannas, or 'The Plain of the Sun,' to this day." Mr. Horsley found, at Marchiston, about a mile distant from Edinburgh, an altar, inscribed to the British Graine, which ran thus: A POLLINI GRANNO Quintus LYSIVS SABINIANVS PROCONSUL AVGVSTI Votum Susceptum Solvit LVbens MERITO.<sup>2</sup> "To Apollo Grhannas, Quintus Lucius Sabinianus, proconsul of Augustus, willingly paid the vow he had made, it being well-merited."

The goddess of the Britons, was generally identified with the Moon, which suited the amiable qualities for which she was celebrated, a "splendid, graceful, bright, and gentle lady"; but she was, sometimes, represented as a Gwrvorwyn, a Virago, and then called Malen, or Ellyll Malen, "The Dæmon Malen," by which she became identified with Bellona, and, when less violent, with Minerva. Neither the Triads, nor the poems of the Cynveirdd, give her the title of Sûl, which is still preserved in Dydd Sûl, the Sunday of the Welsh; but, from the discovery of three inscribed votive altars at Bath, and a monumental record, she seems to have

<sup>1</sup> Critical Dissertations, p. 314.    <sup>2</sup> Horsley's Britannia Romana, p. 206.

borne it, when regarded as Minerva. One runs, DEAE SVLI PRO SALVTE ET INCOLVMITATE AVFIDII MAXIMI LEGIONIS VICTRICIS Marcus AVFIDIVS LEMNVS LIBERTVS Votum Solvit Lubens Merito. "To the goddess Sûl, for the health and safety of Aufidius Maximus, of the sixth legion, stiled the Avenger, Marcus Aufidius Lemnus, his freed-man, willingly discharges the well-merited vow." Mr. Lysons observes that the sculptor, most probably, cut the letter M in the wrong place, as, from the next inscription, it appears to have belonged to the patron, instead of the freed-man. The second altar was, DEAE SVLI PRO SALVTE ET INCOLVMITATE MARCI AVFIDII MAXIMI LEGIONIS VI VICTRICIS, AVFIDIVS EVTVCHESE LE [for I] Bertus Votum Solvit Lubens Merito. "To the goddess Sûl, for the health and safety of Marcus Aufidius Maximus of the sixth Legion, called the Avenger, Aufidius Eutuches, his freed-man, willingly pays the vow, so justly merited."

I must next give the monumental inscription to Caius Calpurnius Receptus, a priest of the goddess Sûl, put up by his wife on the tombstone she had erected. It runs thus: Diis Manibus, Caius CALPV RNIVS RECEPTVS, SACERDOS DEAE SVLIS VIXIT ANNOS LXXV, CALPV RNIA TRIFOSA thREPTE CONIVNX Faciendum Curavit. "To the gods of the manes, Caius Calpurnius Receptus, a priest of the goddess Sûl, who lived 75 years, Calpurnia Trifosa Threpte, his wife, took care to erect this." The third votive altar, lets us into the fact that, this goddess Sul, was regarded as Minerva. It has on it the following inscription: DEAE SVLI MINERVAE SVLINVS MATVRI FILIVS Votum Solvit Lubens Merito. "To the goddess Sûl Minerva, Sutinus, son of Maturus, willingly discharged his vow, well-merited."

Mr. Lysons, on this remarks that, "When the great prevalence of the worship of Minerva, at this place, under the name of Sûl, is considered (five, out of eight Roman inscriptions, found at Bath, relating to different deities, being solely appropriated to her,) and added to this, the testimony of Solinus, that Minerva presided over the hot-baths of Britain; I trust it will not be an improbable conjecture that the Roman name of Aquæ Solis might have been a corruption of Aquæ Sulis, 'The Waters of Minerva.' There is no

ancient authority for the name of *Aquæ Solis*, except the 'Itinerary' of Antoninus, in which work many of the names of places are evidently corrupted, and many of them are allowed to be of a late date, even by those who contend for the greater antiquity of the work itself. Ptolemy calls Bath *ὑδατα θερμα*, (hot waters,) whence it is fair to conclude that it had not obtained the name of *Aquæ Solis* when he wrote. The name of *Aquæ Solis*, is supposed to have been derived from Apollo presiding over the hot-waters there; but I have not been able to find any authority for this, earlier than the monkish historians of the middle ages. It would have been somewhat extraordinary, had these waters been considered by the Romans as under the patronage of Apollo, and the place called after him, that, among the great number of votive altars discovered there, not one should be found dedicated to that deity. It appears, therefore, that Minerva was here worshipped under the name of *Sul*, probably, a British word, and, it appears further, that it was the Minerva Medica, the goddess of health, a very appropriate deity for the patronage of the hot springs at Bath; for, an inscription on what appears to have been the lintel of the door of a small temple, expressly informs us that it was sacred to *Sulminerva*; and, the figure of this deity, with the serpent and staff, the symbol of Hygeia, appears on the pediment of that building."

Mr. Lysons should have added a word more, to state the important fact, that the head of the goddess appears within the representation of the crescent, which identifies her as the lunar-arkite goddess. He remarks that M. Court de Gebelin, in his "*Monde Primitif Analysé*," &c., gives what he calls an original Celtic root of *Sal*, from which he derives several Latin words, where *Sal* is changed into *Sul*; and adds, "If so, *Dea Sul*, may be synonymous with *Dea Salus*." To this I have only to observe that, neither in Welsh, nor in Gaelic, is *Sal* synonymous with *Salus*; and, so far from it, that, instead of implying health, it signifies quite the contrary: I must, therefore, infer that M. Court de Gebelin's original Celtic root is not to be found in any Celtic land. I am not aware that the word *Sûl*, is now used to express the sun, except in marking the day of the week, that luminary being ordinarily called by the Welsh, *Haul*. Dr. Owen Pughe regards it as compounded of *Su*, "what

has a tendency to pervade," as is the case with the sun, and Ul, "humidity," and thus we have in the word Sûl, Aquæ Solis, and, consequently, the name of the goddess actually implies the waters of the sun, over which she is made to preside, still retaining her lunar-arkite characteristics; and this office was, probably, assigned to her during the residence of the Romans in Britain.

We have another proof, that the lunar-arkite goddess was not without her honours, at this period. Her priestesses were called Cenæ, or Gallicenæ,<sup>1</sup> according to Pomponius Mela,<sup>2</sup> and Seon, by the Britons themselves; and she was sometimes addressed as Cêti o Seon, or Kêd of the Seons. This appears evident, from a votive altar which Mr. Horsley saw at Elenfoot, in Cumberland, and on which the following is inscribed: DEAE SETI O CENIAE Lucius ABAREVS Caius Votum Solvit Lubens Merito.<sup>3</sup> "To the goddess Ceti of the Seons, Lucius Abareus Caius freely discharges his vow, so well-merited." An altar exhumated at Bittern, in Hampshire,<sup>4</sup> gives us another epithet of the lunar-arkite goddess. It is inscribed, DEAE ANCASTAE GEMINVS MANII Votum Solvit Lubens Merito. "To the goddess, Angast Geminus Manii willingly pays his merited vow." None of the Cynveirdd have preserved this title, though Taliesin calls her Anghen, "The Goddess of Necessity." But it is evidently compounded of An, "without," and Cast, "trick, deceit, or envelopement," that is, "the goddess without deceit."

Thus have we in Roman altars, no less than six titles of the helio-arkite divinity, and three of the lunar-arkite goddess. The period at which the several altars were raised, seems, most probably, to have been after the erection of the wall of Severus, that is, in the commencement of the second century; and, we may conceive, that the object having been obtained, by the power of the Druids being considerably reduced, the harsh measures were gradually relaxed, until it was judged politic to adopt lenient conduct, and thus to reconcile the Britons to the Roman yoke. No steps were therefore taken to prevent their worshipping their native

<sup>1</sup> This latter word would seem to imply the Seon of the Gauls.

<sup>2</sup> Lib. iii., c. 8.

<sup>3</sup> Gough's Camden, vol. iii. p. 185.

<sup>4</sup> See the Account of the Congress of the Archæological Association at Winchester, p. 163, where it is engraved.

divinities, and this licence seems to have extended so far as to have gained a favourable ear from the emperor. We find, therefore, that at the commencement of the fourth century, the Druids felt a common cause with the Roman pagan priests, in the extermination of Christianity, and that they stimulated the Emperor Diocletian, as far as they were able, in his cruel persecution of the Christians.

A very clever Essay was published in 1838, by the anonymous author of "Britannia after the Romans," to show that, after the departure of those people, new doctrines were introduced by the druids, who then attempted to revive their influence, which he calls the "Neo-Druidic Heresy." This does not come within the scope of this paper; but, with respect to the extinction of druidism, Mr. Davies, I think, quite corroborates Mr. Smith, in the passage I have before quoted from his "Gaelic Antiquities."

Among the poems in the "Welsh Archaology" attributed to Merddin, there is one addressed by him to Ys Colan.<sup>1</sup> This, Mr. Davies, with great plausibility, conjectures was no other than Columba; for, according to the poem, when Merddin demands his name, he replies that, in reality, he was Ys Colan, a Scottish (that is to say, Irish, for so the word then signified,) scholar, and denounces the vengeance of the king upon those who should refuse to plunge into the water, or be baptised. On this, Mr. Davies observes that, "As the battle of Arderydd, or the æra of the persecution of the bards, is dated in the year 593; and, as Merddin and his associates, made a precarious stand for some years longer, I think it highly probable, that the Colan, an Irish scholar, who introduced Christianity amongst the druidical herd in Caledonia, and enforced the necessity of baptism, was no other than Columba, the priest and abbot, who came out of Ireland into Britain, in the year 605, to instruct the Northern Picts in the Christian religion, and received, from his converts, the island of Hu, Iona, or I-Colm-Kil."<sup>2</sup>

SAMUEL R. MEYRICK, K.H.

<sup>1</sup> Vol. i., p. 132.

<sup>2</sup> Davies's Mythology of the Druids, p. 471.

## SEGONTIACI.

## No. IV.

THE ecclesiastical writers furnish few materials, which can be relied upon, respecting either the birth or early history of Constantine. Nicephorus positively declares, that he was born at Drepanum, in Bithynia, about the year 286. Independently, however, of thus making the thirteenth year of his age the date of his birth, the testimony of a Greek monk, of the fourteenth century, can weigh but little in the scale of evidence, when put in competition with an imperial document of undoubted authority, already referred to, which determines the place of his birth to be in Western Europe. The testimony of the classical writers, of this particular period, is not wanting on this subject. Julius Firmicus, a mathematical writer, in a Treatise addressed to one of the Roman Consuls, in 359, affirms that Constantine the Emperor, was born at Naissus, in Dacia, whom some late writers have attempted to identify as Constantine the Great, instead of his son: while Eutropius, the historian, who had equal advantages in ascertaining this fact, asserts his British origin. Every attempt which has hitherto been made to controvert this last assertion, has led to results completely at variance with the general current of Roman history, and irreconcilable with acknowledged data of chronology. The question admits of two solutions only, viz., whether Gaul, or Britain, affords the best evidence in support of this claim. In the absence, however, of all authentic records, with the exception of monastic legends, the pretensions of Gaul may be abandoned; more especially, as all the orators, both Gallic and Belgic, in their addresses of congratulation to the Flavian family, agree, as far as their allusions to the nativity of Constantine are capable of illustration, in ascribing the honour to Britain.

The earliest of these panegyrical orations, in which direct allusion is made to his birth, was addressed to Constantine on the occasion of his second marriage, at Arles, in 309. The orator draws a comparison between Constantius Chlorus and his illustrious son, from which many facts may be deduced, calculated to throw light on the public and private



actions of both, and to unravel the mystery which involves the early period of their domestic lives. It is said, that Constantine adopted his father's example, not only as a model for the cultivation and practice of those manly and amiable virtues which adorn the throne, but also as a pattern of domestic habits, following his footsteps in some of the minutest particulars of his private life. Like his father, he contracted marriage at an early period, and that in a private manner; the name of his first lady, Minervina, like that of Helen, being studiously concealed, and known only within the recesses of their domestic retirement. Some writers, from this, have taken occasion to insinuate that his first marriage was not in conformity with the usual rites of solemnization. On the contrary, it is expressly recorded, with reference to this marriage with the mother of Crispus, that it had all the validity of law. "*Ab ipso fine pueritiæ illico matrimonii legibus te tradidisti.*"

The fear of giving umbrage to Maximian, might have operated in keeping this matrimonial engagement a secret, his father having, apparently, so acted under similar circumstances, and from similar motives: for it appears that the Emperor had in contemplation a match between Constantine and his daughter Fausta, when both were in their childhood. As a proof of this, the orator appeals to a painting, exhibited, as he was informed, at the banqueting-room of the palace at Aquileia, in which Fausta is represented in the attitude of presenting to Constantine, then a boy, a helmet of gold and diamonds, as a presage of their future union. During the interval which elapsed from the death of his father in 306, until the celebration of the marriage, Constantine abstained from assuming the title of Augustus, from deference to the feelings of his future father-in-law, in order, as the panegyrist observes, that he might receive it from the same person who had conferred it on his father: not as an hereditary right, to which he had a claim as a descendant of the lineage of Claudius Gothicus, but as a dignity due to his merits at the hands of the Emperor.

In following up the contrast between the actions of the father and son, the following remarkable passage occurs, the construction of which has been the subject of much debate, as it affects this question:—"*Liberavit ille Britannias servitute: tu etiam nobiles illic oriendo fecisti.*" The obvi-

ous meaning of this is, that as Constantius signalized himself by delivering Britain, so Constantine gave celebrity to it, by being born there.

It must be admitted, however, that there is some ambiguity in the word *oriendo*, particularly as the term *Oriens Imperator* is applied to him in the commencement of the address. It has been contended, from this passage, that it was not his birth, but the assumption of the purple and his elevation to the dignity of Augustus, which is here implied. In this view of the case, Gaul ought to participate in the honour thus conferred, as it was here, previous to the sailing of the fleet into Britain, that his father nominated him his successor, and the soldiers forced upon him the imperial robes of authority, against his earnest remonstrances. "Purpuram statim tibi injecere lacrymanti."

That he accompanied his father to Britain, and had soon to perform the last obsequies to his remains, is very evident from the limited time which he spent there. The Emperor Severus having died at York, while his army was engaged in putting a check to the incursions of the Picts, it was natural for Eutropius to assert the same thing of Constantius, as he had formed an expedition for the same ostensible object. Instead of the ceremony of enclosing his ashes in a golden vase, as in the former case, the body of Constantius underwent the Christian mode of sepulture; and was deposited, not at York, but at Segontium. The Caledonian armament, as it is allegorized by the panegyrist, gained him, not the trophies of war, but a heavenly reward; and the ultima Thule, for which he strove, was found, not in the perpetual light of the arctic region, but in that of the realms above. "Jove ipso dextram porrigente." From the period of his father's death, until his marriage with Fausta, Constantine was chiefly occupied in Gaul, where the erection of cities and churches is said, in the usual style of the panegyrist, to have accompanied his progress, and to have sprung up with the same rapidity, as the flowers beneath the footsteps of Homer's Deities. We may, at least, hence conclude that the term of *Oriens Imperator*, was more appropriate to the character of Constantine when in Gaul, than when in Britain, if taken as indicative of the dawning of the imperial authority now vested in him.

On the other hand, it will readily occur to any one who

reads with attention these Gallic orations, that the recovery of Britain from the oppressions of the Franks, through the instrumentality of Constantius, is generally associated with the birth of his son. Both events were cotemporaneous, or, at least, succeeded each other in rapid succession, during the reign of Aurelian.

The issue of the battle on the plains of Vindonum in Hampshire, the sanguine effects of which is attested on this day by the name of this district, (Litchfield,) led to the overthrow of Tetricus, and the delivery of Britain from Batavian aggression; while the birth of his son may be presumed to have taken place at Segontium, about the same period, upon stronger grounds of probability than can be applied to any other Roman city.

It is more difficult, at least, to disprove the tradition of the residence of Helen at Segontium, supported as it is by so many memorials of this fact, and of deducing from hence the circumstance of having given birth to her son in Britain, than it is to authenticate the pretensions of any other city, which claims this honour: and, more particularly, when we find in another of the Gallic orations, a more decisive allusion to his nativity in Britain. This oration was delivered in the presence of Constantine at Treves, when engaged in celebrating the anniversary of the restoration of that city in 313. The orator dwells largely on the right which he had to assume imperial authority, as a descendant of Claudius Gothicus, asserting his high birth, "*Ipsâ ortus sui sublimitate fultus, imperium nascendo meruisti;*" and after enumerating the principal victories achieved by his father, and the modesty and reluctance with which he withstood the attempts of the soldiers to invest him with the imperial robes, he apostrophises Britain, as having the deepest interest in the successful issue of an apparent struggle between the feelings of ambition, and the duties of subordination. "*O fortunata, et nunc omnibus beator terris, Britannia, quæ Constantinum Cæsarem prima vidisti!*"

It must be admitted, that Constantius Chlorus, though labouring under an infirmity which soon terminated his existence, was on the point of sailing from Britain on an expedition to check an irruption of the Caledonian Picts, and that the fleet was in the act of setting sail from the harbour of Bononia, when the long-wished for interview took place

between him and his illustrious son, in order to settle the succession, and to declare him his legitimate heir. It is, also, highly probable, that they both arrived together in Britain, when the demise of the former took place, and Constantine assumed the sovereignty of the Western Empire, subject to the approval of the Emperor Maximian, or, as expressed by the panegyrist, "*Quanquam tu ad seniores principes de summa reipublicæ quid fieri placeret retulisses.*"

Hence, some have interpreted the passage above quoted, as implying that Britain was the first to witness the elevation of Constantine to the rank and authority of Cæsar, on the death of his father. This, however, was not the case, as he had already been advanced to that dignity by Galerius; and Asia would take precedence of Britain, in this respect. Others maintain that it was his accession as Augustus, and his assumption of the Purple, with the rights of sovereignty exercised by his deceased father, which Britain had the first opportunity of being witness to, that formed the subject of the orator's allusion. This construction, however, will be found at variance with another portion of his address, in which, pointing apparently to the imperial residence of Constantius in the city of Treves, he thus expresses his congratulations on his accession to the vacant throne: "*Sacrum istud Palatium intrasti, &c.*" "You entered that sacred palace, not as a candidate, but as one pre-ordained; and the paternal Lares immediately recognised you as his legitimate successor: nor was there a doubt but that the hereditary right belonged to him whom the Fates have given as the eldest son to the Emperor."

The above passage would lead one to infer that it was at Treves, previous to the departure of the expedition into Britain, when the timely arrival of Constantine relieved his father from all those cares and anxieties touching the succession which disturbed his imagination, "*Quas presaga et tacita mente volvebat;*" and which he had the satisfaction of arranging by a personal interview, when in the last stage of his illness. "*Imperator transitum facturus in cælum vidit quem relinquebat hæredem.*"

Admitting, however, that Constantius died in Britain, and that the legions there stationed immediately proceeded to invest him with the imperial robes, the language of the panegyrist implies something more than the accidental circum-

stance of having the good fortune to witness a ceremony of such frequent occurrence in those times: "Fortunata Britannia quæ Constantinum Cæsarem prima vidisti, &c." In adding that Nature had deservedly endowed her with all the advantages of a fruitful soil and a genial climate, he would hardly have paid such a compliment in honour of his accession, had not his nativity also taken place within her precincts.

In the succeeding portion of this apostrophe, the orator gives a detailed account of the fertility and salubrity of Britain; the multitudes of flocks and herds which covered her plains; and the variety and abundance of her natural productions; which rendered the island, in an especial manner, a suitable place for the birth of a prince of the highest pretensions. "Inde proprius a Diis mittitur Imperator ubi terra fruitur:" "From whence could an Emperor be sent with greater propriety than from such a land of plenty?" "How is it," he continued, "that new deities always descend from some remote limit of the earth, to become objects of regard and veneration to the whole world?" Thus, Mercury and Bacchus presented themselves as objects of adoration to the nations of the earth; the former, from the Nile, whose source is unknown; and the latter, from the eastern extremity of the globe. As the births of these benefactors of the human race are traceable to the banks of the Nile, and the Indus, so does this orator insinuate that the birth of Constantine, whose imperial sway embraced so large a portion of the world, may be traced to Britain, the extreme limit of the western hemisphere.

*Llanllyfni.*

JOHN JONES.

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## ON CERTAIN PECULIARITIES OBSERVABLE IN SOME OF THE EARLY MONUMENTAL EFFIGIES IN WALES.

### PART III.

IN Bredon church, Worcestershire, a tomb-stone has lately been discovered, of very singular design; the lower part being occupied with a carving of the crucifixion, the shafts and heads of the cross being ragged; and above the transverse arms of the cross are the busts of a man and his wife,

placed under purfled canopies; two doves, above the head of the Saviour, proceed towards the heads. The work appears to be of the fourteenth century. (*Journal Arch. Instit.* vol. ii., p. 92.)

Another tomb, of nearly similar design, was lately discovered in the church-yard of Trim, County Meath, in which the figures of the Blessed Virgin and St. John appear, one on either side of the cross under two other figures, possibly angels; and above the angels, are the busts of the persons commemorated by the monument.



Tomb in Brecon Priory Church.

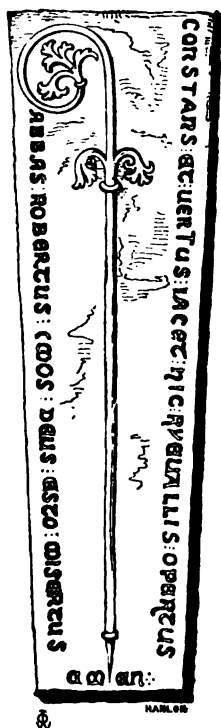
The more elaborate sculpture of these tombs, leads us to notice a very remarkable grave-stone, lying close to the high altar, in Brecon Priory church. This stone, which is very much defaced, contains a representation of the Crucifixion, (the cross being omitted,) with two angels at the upper angles of the stone censing the head of the Saviour; at his sides are figures of the Virgin and St. John; and beneath them are four figures, kneeling, being the persons to whose memory the stone was inscribed. The extreme rarity of this kind of sculpture on tomb-stones has induced me to give a sketch of it.

There is not a less singular tomb-stone at Brent Pelham, Herts., to the memory of Piers Shonks, which has been often engraved; the upper part of which contains the figure of an angel, bearing aloft a small figure representing the

soul of the deceased, surrounded by the four evangelical symbols, viz., the angel, lion, eagle, and calf; beneath, there is an elaborate cross fleury, springing from the mouth of a dragon.

Another tomb-stone, equally interesting, is figured by Carter, from Lincoln cathedral. This contains the genealogy of Christ, in oval compartments, enclosed by foliated arabesques, precisely in the same style as the same subject is represented on the splendid psalter of St. Louis, contained in the library of the Arsenal, at Paris; of which I have given a fac-simile, in my "Illuminated Illustrations of the Bible."

Waller has also given a figure of the curious tomb of Robert Parys and his wife, in Hildersham church, Cambridgeshire; in the upper part of which, within the head of a floriated cross, is a representation of God the Father, with a cruciferous nimbus holding the Son nailed upon the cross, *the latter not being nimbed*, and without any representation of the Holy Ghost.

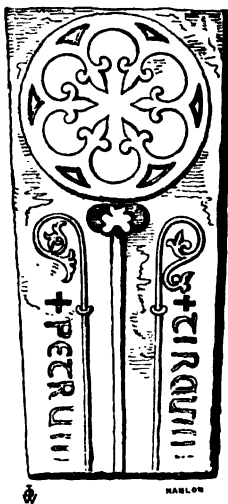


Tomb at Margam.

In the very interesting collection of early monuments, now preserved by the care of Col. Talbot, in the grounds at Margam, one, of very large size, is remarkable for containing only the figure of the pastoral staff of an abbot, the volute terminating in elegant foliage; with the following inscription on the two long sides, which seems to afford a clue to the person to whom it was inscribed:—

CONSTANS ET VERTUS: JACET HIC RUEVALLIS OPERTUS  
ABBAS: ROBERTUS: ...MOS: DEUS ESTO MISERTUS: AMEN.

I cannot find any abbot of Margam, or rather Margan, of the name of Robert, given in Dugdale's *Monasticon*: the first abbot being William, who died A.D. 1153; the second, Andrew, who died 11 kal. Jan. 1155; the third, Gilbert, who reigned 15 kal. Jul. 1213; whose successor, John, is the last abbot recorded. The figure of the pastoral staff, must surely be as early as any of the abbots here mentioned.



Tomb at Margam.

Of the abbots of Rivaulx in Yorkshire, I find only one Robert, who made his obedience the 4 non., Febr. 1301; and who was succeeded by Peter, who professed his obedience on Monday after the feast of the conversion of St. Paul, A.D. 1307. (Dugdale's *Monasticon*, v, 277.) I mention the latter abbot, as the name corresponds with one inscribed on another grave-stone at Margam, here represented; which con-



tains two pastoral staves, (an unique instance,) between which is a staff supporting a beautiful circular ornament, which was, doubtless, intended for the head of a cross fleury, although the cruciform appearance is lost. Unfortunately, the names inscribed on the face of this stone, are no longer legible. The extreme elegance of the ornamental details of these two stones render them highly interesting.

Camden mentions that, the tomb-stone of Henry, abbot of Margam, which, in his time, was laid across a drain, was ornamented with a crozier alone. (*Britannia*, ii., pl. 18.) There is, also, on the pavement of the nave of Llandaff cathedral, not far from the west door, a grave-stone, on which is a crozier, delineated with the inscription, *HIC JACET MAGISTER JOHANNES LLOYD CUJUS ANIME PROPITIETUR DEUS. AMEN.* (Browne Willis's Survey.) A crozier, held by an arm, is on the tomb of Abbot John Sutton, at Dorchester, Oxfordshire, 1349. The inscription is illegible; but there are *four small crosses*, towards the angles of the stone. And another, held in the same manner, is on that of Urien de St. Pierre, in Glamorganshire. There is, also, a similar one on the tomb of Waltman, first bishop of St. Michael's abbey, at Antwerp, who died in 1138.

The proximity of Margam to Ewenny, induces me to add, that the tomb of the founder of the priory at the latter place, still rests there. It is ornamented with a very elaborate cross fleury; and bears the following very uncommon inscription: *ICI: GIST: MORICE: DE: LUNDRES: LE: FUNDUR: DEU: LI: RENDE: SUN: LABUR: AM.* He died in 1144.

I have already had occasion to notice many of the beautiful devices employed in the ornamentation of the crosses fleury, with which so many of the tomb-stones in Wales are charged. Others, however, although evidently designed with the same object, have the cross so slightly indicated, and the other ornaments so profuse, as to give scarcely any idea of a cruciform design. A very beautiful tomb-stone, of this kind, is engraved in Jones's *Brecknockshire*. Another, equally beautiful, of the thirteenth century, in the church of Llanvair yn y Cwmmwd, is given in this work, (*Arch. Camb.* vol. i., p. 435.) Another, on which the cross is reversed, at Llanthony, is engraved in p. 245 of our First Volume.

An early coped grave-stone, profusely ornamented with scrolls and representations, has recently been discovered at York; but it has not yet been figured. (*Journal Brit. Arch. Assoc.* No. IX., p. 52.) Another, with animals, and architectural devices, from Bridlington church, Yorkshire, is figured in the last-mentioned work, (vol. i., p. 324.) Part of the device evidently represents the fable of the fox and stork. The singular tomb-stone at Coningsborough, engraved by Carter, has been, lately, more carefully illustrated in the *Journal of the Archæological Institute*, vol. i., p. 354. And another, extremely beautiful, from the abbey-church at Hexham, as given in the last-named Journal, No. X., p. 164. In this the stone is covered with foliage, arising from a central stem, the base of which is divided into four branches, which spring from the mouths of two grotesque faces.

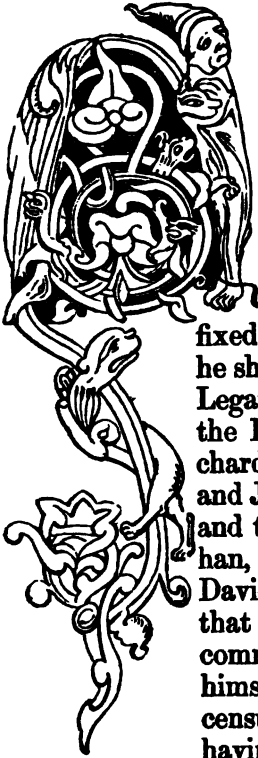
The notice of the tomb-stone of the Princess Joan, in the early part of this article, induces me to observe that the coffin of her husband, the great Llewelyn, is preserved in the church of Llanrwst. The sides are ornamented with quatre-foil compartments. The best figure I have seen of it, is given in Bennett's *Rambles in Wales*, from a drawing by Clint.<sup>1</sup> Another coffin, of black marble, with the sides ornamented with a blank arcade of pointed arches, with small quatre-foils between the springing of the arches, at Cashel, in the county of Tipperary, is given in the *Journal of the Archæological Institute*, ii., p. 128. We should also add to what we have said above, concerning stones bearing heads, and partial effigies, that in the entombed church of Bannow, the Irish Herculaneum, (county of Wexford,) is a tomb-stone, on which are represented, on the upper part, the heads and shoulders of a knight and lady, their heads resting on a pillow, beneath separate canopies; the lower part of the stone is ornamented with an elaborate cross fleury. An inscription, in raised letters, is now illegible, although the letters DSS are deeply engraved on the band of the knight's helmet. *Dublin Penny Journal*, iii., p. 157.

J. O. WESTWOOD.

<sup>1</sup> This valuable coffin will be illustrated at a future period, either in the pages of this work, or in the elaborate work now preparing on that church by Messrs. H. Kennedy and R. Kyrke Penson, architects. — Edd. *Arch. Camb.*

## THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

### SECTION IV.



WE have seen in the last Section the improved position of Henry, and the difficulties that surrounded David, at his accession. Will it excite surprise, then, that the conditions of peace with England should be unjust and greatly humiliating to the weaker party? As an illustration of their harshness, we find that after David, with his vassals, had performed their homage, it was fixed that in all future matters of dispute, he should abide by the decision of the Pope's Legate, who, as president, and assisted by the Bishops of Norwich and Worcester, Richard Earl of Poitou, the King's brother, and John de Monemue, on the part of Henry; and the Bishop of St. Asaph, Idenevet Vaghan, and Eignan Vaghan, on the side of David, were appointed as arbitrators; and that for any transgression David should commit, he should unconditionally submit himself to the ecclesiastical jurisdiction and censure of the Legate, or, his functions having ceased, to the Archbishop of Canterbury. These proposals, by which David had promised to give up the independance of Wales, were scarcely arranged, and involuntarily, it may be said compulsorily, signed at Gloucester, before we hear of another mandate commanding the Welsh Prince to attend in London, signed November 31.<sup>1</sup>

In the meantime, David had again gained possession of his unfortunate brother, and elated by the capture, felt in no wise disposed to listen to the summons, since in plotting his ruin, he believed he was procrastinating his own, whilst the gratification of his revenge upon his helpless kinsman

<sup>1</sup> Rymer, vol. i. p. 239.

was a desire more ardently indulged, than even a regard for his own personal honour and safety. He was equally indifferent to another summons to meet Henry, at Worcester.<sup>1</sup> A third appointment to enter into a defence of his conduct was made at Shrewsbury, which we will now examine, and to this he felt compelled to pay more attention.

Henry had commanded the Welsh Prince to meet the arbitrators here on the Sunday before Palm Sunday, (March 17,) but some of the parties being absent, the meeting was postponed until one month from Pentecost, the 16th of June, (1241.)<sup>2</sup> But David seems again to have evaded meeting the commissioners, being unwilling to trust himself to an interview which was likely to be fraught with so much danger to himself. However, upon the Sunday next before the Invention of the Holy Cross, (that is, the Sunday before May 3,) the day upon which the Marchers consented to go into arbitration, and to appoint others in the place of those who were absent, as well as to receive and execute justice according to the form of peace that had been entered into, Thuderius, David's steward, Ennius Parvus his chancellor, and Phillip son of Ivor, clerk, appeared at Shrewsbury as his proctors; when a dispute arose betwixt them and Ralph de Mortimer, and the steward of Chester and Griffin, concerning justice which they claimed, according to the deposition of witnesses produced before Stephen de Segrave and others the King's deputies. In consequence of this disagreement, a day was appointed for the parties to meet a month after Pentecost, at the bridge of Maneford, (Montford bridge,) beyond Shrewsbury.<sup>3</sup> By a writ dated May 27th,<sup>4</sup> Henry de Audley was authorised to escort David and his followers to this place of meeting, but it does not appear that the Prince availed himself of the safe conduct.

In consequence of this repeated neglect, coupled with the numerous complaints alledged against him, Henry wrote a sharp epistle from Marlborough, on the 14th of June, stating to David that he had learnt that he had drawn some of the men of Kerry from the king's allegiance, and had ravaged the lands of Ralph de Mortimer, and others; that he had seized a ship, laden with corn, belonging to Chester; at which conduct he was greatly surprised and concerned, and

<sup>1</sup> Rymer, vol. i. p. 240.

<sup>2</sup> Rymer, vol. i. p. 241.

<sup>3</sup> Rot. Claus.

26 Hen. III. m. 8, dorso.

<sup>4</sup> Rot. Pat 25 Hen. III. m. 6.

especially, since he had neither met, nor sent any one to confer with the bishop of Litchfield and Coventry, John Fitz Geoffrey and Henry de Audley, whom he, on his part, had sent to Shrewsbury to make and receive amends, for injuries inflicted on either side. He therefore desires him to signify before the feast of St. Peter ad Vincula, (August 1,) how he will make atonement and reparation for such misdeeds.<sup>1</sup> This epistle called the Welsh Prince to a sense of propriety, and he could no longer avoid coming to an explanation on the points at issue. We find Henry at Shrewsbury on the day after the time just mentioned, and on the 7th of August granting safe conduct to David to meet him there.<sup>2</sup>

If the Welsh Prince had felt great apprehension of intrusting himself within the walls of Shrewsbury, at an ordinary conference, his fears would become hugely augmented when he learnt that the King was there at present with a numerous force, with which he was prepared to carry war into the heart of the Principality.

In the meanwhile, David kept his brother in close confinement, notwithstanding he was under excommunication by the Bishop of Bangor for this act of cruelty. It is very improbable that Henry really felt any compassion for his sufferings; but we know that whatever desire he might have had for his release from captivity, it was only that the prisoner might be transferred to his own custody. During the fifteen days the King remained at Shrewsbury, many of the Welsh nobles came and tendered their submission. Amongst their number was Senana, the wife of the unhappy Griffith; who swore allegiance, and offered to give up her two sons, David and Roderic, as pledges that she would keep the peace. She entreated him to procure her husband's release from confinement; but Henry awaited an opportunity when this act of grace might be performed with the greater advantage to his own designs. Openly, however, he now espoused the side of the defenceless Princess; for, on the thirteenth of August, he issued a writ, stating that he would freely accept all the Welsh, their wives, children, and goods, who

<sup>1</sup> Rot. Claus. 25 Hen. III. m. 7, dorso, dated Marlborough, June 14.

<sup>2</sup> The letters were issued to this effect to the Bishop of Hereford, the Master of the Knights Templar in England, John son of Geoffrey, and Henry de Audley, dated Shrewsbury, August 7, (Rot. Pat. 25 Hen. III. m. 4.)

would come and partake of his friendship, and show their fealty and service to Griffith, son of Llewelyn, late Prince of Wales, and his sons. At the same time, he published a free pardon to all who would come to his peace, and show fealty and service to Griffin, the son of Wenunwen.<sup>1</sup> In less than a week after this declaration of his favourable disposition to the cause of Griffith, we find him at Chester,<sup>2</sup> where he gave power to the Abbots of Basingwerk and Chester, to conduct the Bishop of St. Asaph, and David, the clerk of David, the son of Llewelyn, to the Grange of Lith, to speak with those whom they will of the King's council.

As soon as David became acquainted with the manifesto issued at Shrewsbury, he foresaw the cloud gathering which, in a short period, poured out its fury on his devoted head. With nearly the whole of his subjects in hostility against him, — universally execrated for his barbarous treatment of Griffith, — with the censures of the Church still in operation, — and a powerful English army already quartered at Rhuddlan, he found himself driven into the last extremity; and lost no time in negotiating the best terms he could for his own safety.

CHARLES HENRY HARTSHORNE.

*(To be continued.)*

## MONA MEDIÆVA.

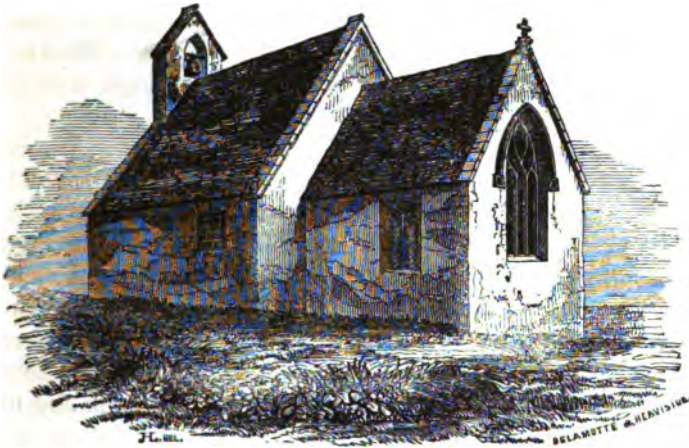
### No. IX.

LLANFIHANGEL TYNSYLWY. This parish is a chapelry of the rectory of Llaniestyn; and contains, of mediæval buildings, only this small church. From the peculiar position of this edifice beneath Bwrdd Arthur, and on the slope of the hill fronting the entrance of the Menai Straits, it forms an object of attraction which those who have once visited the spot will know well how to appreciate. It is in itself exceedingly simple; but is valuable, as showing, on the smallest scale, what a parochial church may be. The building consists of a nave and chancel: the former, eighteen feet, by

<sup>1</sup> Rot. Pat. 25 Hen. III., m. 4.

<sup>2</sup> Ib. Tested Chester, Aug. 19, 1241.

twelve feet ten inches, internal dimensions; and the latter, about twelve feet square. The western wall of the nave has a single bell-gable; and below it, a plain square-headed doorway. Originally, there was no window whatever in the nave; but, of late days, a small square glazed aperture has been made in the southern wall. Here stands the font; a



S. E. View of Llanddanghel Tynyliwy Church.

plain octagonal basin, with a square drain. The chancel arch is Decorated in character; but is, probably, of the Early Perpendicular period: its chamfer being hollow. In the chancel, the eastern window is of three lights, cinque-foiled, with flowing tracery in the head, like those of Llandyssilio, Llanidan, and Llaniestyn; which, though of the Decorative period, in design, may be more safely assigned to the beginning of the fifteenth century. A two-light cinque-foiled window, with a square head, is in the south wall of the chancel. And these two were the only windows in the church, in earlier times.

At the south-east angle of the choir, is placed, rather incongruously, the curious carved pulpit, of which we have given an engraving. (*See Frontispiece.*) It is made of oak; and has its patterns apparently *burnt out*: the marks of the charring being still very evident. It is moveable; and is the best specimen of the kind extant, in the Island. Over the eastern gable of the chancel, is the original cross, in good preservation.

This church is in bad repair; and requires both the hand of the architect, and the succours of the parishioners, to preserve it from further dilapidation. It is built nearly E. and W.; is under the invocation of St. Michael; and the festival is on December 29.

The fortified camp or station of Bwrdd Arthur, immediately above the church, is one of the most important of the ancient British remains in Anglesey.

H. L. J.

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## RHUDDLAN PRIORY.

### No. II.

OF the two incised slabs still preserved at the Priory, and imbedded, vertically, in the walls of the southern building, the most important is that of which an engraving is appended. The slab is in bad preservation, being greatly weathered; and has been so placed that the bottom portion is broken off, and the inscription remains imperfect. This is the more to be regretted, because it is precisely that portion which contained the name of the personage commemorated: and, on seeking for the name of his diocese, on the upper part of the stone, a similar degree of uncertainty prevails. The execution of the slab, the form of the letters, and the details of the dress, indicate the thirteenth century; and the person represented, is an archbishop, known by his crozier, but not habited in the pall. His right hand is raised in benediction; on his left he bears a richly-decorated maniple; and wears a chasuble over his other robes. In the corners, about his head, are traces of angels bearing censers: his mitre is depressed in form, and, with the representation of the ears, shows an indifferent workman. The legend is in French, and may be read as follows:—

.. OVR LALME FRERE W . . . .  
 ERCHEVESHE DE RAGES . . . .

We profess ourselves unable, after some search, to discover any metropolitan see, to which the letters of the last word in the above inscription will apply. From the word *Frere*, we should infer that this prelate was of the Dominican order: and, probably, that after vacating his see, he had







retired to this monastery, and there died: his name may have been either **WALTER** or **WILLIAM**. The engraving has been carefully reduced by H. Shaw, Esq., from a rubbing, and from some drawings, kindly communicated by a lady, to the Rev. W. Hickes Owen.

Another incised slab, placed in the same wall near to the former, is delineated in the accompanying illustration, which has also been reduced with care from a rubbing.



Incised Slab, Rhuddlan Priory.

Here, within a quatre-foil, is a cross raguly, with a shaft proceeding from below, so as to form the whole into a sepulchral cross. The cross raguly, may be taken for an

armorial bearing; and the sword, by the side of the shaft, indicates the profession of the deceased. Here, the inscription is still more mutilated than in the other slab; a considerable part of the letters being either so broken off, or defaced by the weather, as to be totally illegible. We conjecture the following:—

.. C JACET . EDVARDVS ..... LITIS  
DE BR.. ELTON CVJVS AIE PPICIE..

But we put little faith in our own attempt at reading it, and shall hope for further light on the subject.

It is very probable, that fragments of other grave-stones may be discovered, at future periods, buried among these ruins; and we should recommend the owner of the property to cause diligent search to be made for them.

In Rhuddlan church-yard, are several coffin-lids and slabs adorned with crosses, which are said to have been transferred thither from the priory: they will be described elsewhere.

The Hospital stood about a quarter of a mile to the N. E. of the priory, on the southern side of the road leading to Diserth; and an old building, though perhaps not the original, was standing there until within a few years. It is now replaced by an ordinary cottage, in which all features of antiquity have disappeared. Lead pipes and conduits, leading from the hospital to the priory, have been dug up in the fields near the latter building.

It is not improbable, but that this may have been a Lazarhouse, erected at some distance from the town of Rhuddlan; and, from the entry given in the Roll of Expenses of Rhuddlan Castle, (see vol. ii., p. 252,) it appears that certain brethren were established here as in an Hospitium, even in the time of Edward I. They could not, however, have been so numerous nor so important as the friars of the priory, since the grant to them amounted to only one-seventh part of that made to the latter.

About three years ago, some jugs, made of clay and earth, were found in the moat of Rhyddlan priory. They have flat wide bottoms, sides tapering rapidly towards the top, and have each two handles. They are now in the possession of Miss Angharad Llwyd, of Rhyl.

H. L. J.

## ADDITIONAL DOCUMENTS RELATING TO THE TOWN AND CASTLE OF HARLECH.

### I

SINCE the list of Constables of the Castle of Harlech, printed in the First Volume of the *Archæologia Cambrensis*, was compiled, the author of that, and of the present communication, has found reason to doubt whether Thomas de Empton was ever *Constable* of the castle. He was, probably, *deputy* to Vivian de Staundon, the *Constable*. One or other, however, of those offices, he certainly held, in, or immediately about, the *second* year of Edward II.<sup>1</sup> At the commencement of an account, rendered by Empton, of an expenditure for the castle, which, though not dated, several circumstances tend to show was written within the period above specified, he thus addresses Thomas de Esthalle, the Chamberlain of North Wales, and styles himself, "*O sun cher seygnr Mest Th' de Esthalle, chamberleyn de Northgal, si li plest, Th' de Empton, tenaunt luy le Constable de Hardeleche, saluz,*" &c.

### II.

Extract from the "Contrarotulus" of Edmund, Earl of Arundel, Justice of North Wales; for half year ending at Michaelmas, 17 Edward II., (1323):—

[Branch Record Office, Carlton Ride. *Orig.*]

Empcio garnesture  
pro Castro de  
Hardelagh.

Et in duobus doleis mellis, continentibus  
cclxxvi lagenis,<sup>2</sup> emptis pro municione  
castri de Hardelagh, precio, doleo viii<sup>li</sup>  
— xvii<sup>li</sup>.

Et in vno doleo vini rubri empto pro eo-  
dem, iiiii<sup>li</sup>, x<sup>s</sup>.

Et in cariagio eorundem vsque in Castrum,  
iii<sup>s</sup>, iiiii<sup>d</sup>.

### III.

26 Oct., 4th Edw. IV., 1464. William, Lord Herbert, afterwards

<sup>1</sup> The second year of Edw. II., commenced upon the 8th of July, 1308, and ended July 7, 1309.

<sup>2</sup> "In ancient time, *lagena* was a measure of six *sextarii*," probably, about six quarts. — *Blount's Law Dictionary*.

Earl of Pembroke, was appointed Constable of the Castle of Harlech, for life. Originalia Roll, for 4 Edw. IV., in Branch Record Office, Carlton Ride. *Orig.* This appointment, however, was not recognized by David ap Jevan ap Einion, the preceding constable, appointed by the House of Lancaster; who, it is stated upon authority which there is no reason to doubt, continued to hold the castle for King Hen. VI., until 1468, when, being subdued by famine, he surrendered it to Sir Richard Herbert, the constable's brother. See *Rolls of Parliament*, vol. v., pp. 486-512; *Life of Lord Herbert of Cherbury*, pp. 7-8; *Pennant's Wales*, 4to. edition, vol. ii., p. 132; *Wynne's History of the Gwydir Family*, 8vo. edition, pp. 76-87; *Historical Sketch of the Wars between the rival Roses*, prefixed to the *Works of Lewis Glyn Cothi*, pp. 20-21.

#### IV.

Opinions of Counsel, as to the Charter of Harlech. [From a paper at Porkington, endorsed, probably, in the handwriting of Sir Wm. Maurice, of Clenenney and Porkington, knt., "*Mr. Noye and Mr. Walter's opinions touching the chartr of harlech.*"]

No. [probably November,] 1611.

10 E[dw.] I. The King graunted Burgensibus nostris ville de Hardelagh in Wallia, villam de Hardlagh, nec non omnia molen-dina nostra in Comoto nostro de Ardedoũ, [Ardydwy,] et omnia terras et tenementa in eodem Comoto, in manu nostra, tanquam eschaetam nostram, existencia, que prius tennuerunt ad voluntatem nostram, pro xix<sup>li</sup>, xviii<sup>s</sup>, obolo, nobis, ad Scaccarium nostrum de Caernarvon, Annuatim Reddendis: Habenda et tenenda eisdem burgensibus, heredibus, et successoribus suis, burgensibus eiusdem ville, de nobis, et heredibus nostris, ad feodi firmam, reddendo nobis, et heredibus nostris, per annum, ad dictum Scaccarium, xxiii<sup>li</sup>.

13 E[dw.] I.<sup>1</sup> The Kinge did graunt quod villa de Hardelagh sit liber Burgus, et homines eiusdem burgi sint liberi burgenses, et quod Constabularius Castri nostri de Hardlagh, qui pro tempore fuerit, sit maior burgi illius prestito [sacramento] pro Conservacione libertatum. Concessimus etiam ipsis Burgensibus, quod ipsi burgenses, singulis Annis, duos Ballivos de semetipsis eligant et dicto Constabulario, tanquam Maiori suo, presentent Annuatim; In w<sup>ch</sup> Charter there are divers libertyes graunted, and all are, Concessimus burgensibus, and, inter alia, that all lands, nunc eis assignati, shalbe dissaforested.

R[ich.] II. By letters pattents, Receits [recites] the first letters made 10 E. I., and therby doethe give and confirme the

<sup>1</sup> This Charter is printed in full, in the *Record of Caernarvon*.

Towne of hardlagh, and all the lands meucioned in the first letters pattents, to the free Burgesses of hardlagh, their heires and successors, burgesses of the Towne, in fee farme.

The Burgesses, by seuerall names, some tyme by the name of Maior, bayliffes, Alderman, and Burgesses, sometye by the name of Maior, Bailiffs, and burgesses, have vsed to make grants and leases of seuerall parts of these lands.

Wheather the grauntees from the Maior, bailiffes, and Burgesses, ought to hould the lands graunted unto them [?]

If these were pattents made of late tyme, I should be of opinion; first, that notw<sup>th</sup>standing the seconde patent, burgesses should be free farmers by vertue of the first patent, and a Corporation to that intent onely, & should be so notw<sup>th</sup>standing the patent of R. II.; and that the Maior, bailiffes, and Burgesses, could not graunt the lands graunted in fee farme vnto the Burgesses, but that they should be one Corporacion to all Intents, and burgenses ane<sup>l</sup> other to a speciall intent. But the same beinge ancient graunts, & the vsinge to graunt by diuerse names rather then the graunts should be voyde, they shalbe conceived a corporacion befor 10 E. I., and called by diuerse names, and the graunt good.

NOYE.

Non of these Charters make the Towne of Hardlaghe a Corporation to purchase or sell. If they did, the graunts made by a different name of Corporacione are voyde; but it should some [seme] by these Charters, and other things vsed in the Towne, that the same is a Corporation by prescription, which prescription is not impeached by anye of thes Charters, and then they may haue seueralle names, and a graunte by anye of the Names is good.

WALT<sup>r</sup>.

## V.

Letter from Gryffith Vaughan, of Cors-y-gedol, Esq.,<sup>2</sup> to Sir Wm. Maurice, of Clenneney, knt., relative to the affairs of Harlech. [From the original, at Porkington.]

i. h. s.

I am very gladde to heere that you are in helthe, though angry at my harte, that you wolde not send som proces of Iniunction againste those falshe boores of harleghe. I mean the foure that are oure capitall aduersaries, w<sup>ch</sup> oppose themselves whollye against you & me, and suffer no opportunitie to passe without devising and acting all the Spite they can towards vs: and where you write, that it is not good to complain or sturre, without some cause, or wrong donne fyrste, I praye you tell me, was it not a wronge donne vnto vs, especiallie by Robte. Wynne, to conway

<sup>1</sup> Sic.      <sup>2</sup> See *Arch. Cambrensis*, vol. i., p. 258.

away secrettie, the comone Cheste of the Towne, with all the charters and writtinges belonging vnto the corporation, from the usuall place where it was kepte before, without y<sup>e</sup> privitie or assent of any of y<sup>e</sup> Burgesses, without it were thother three, his adherents & consortes: and that into some odd corner, where no man can come to see it, without his leave & permission. I wolde haue binne contented to have paid my share of v<sup>l</sup> for such iniungcion, so that I had it yesterday was fourthenight, to serve them, when they & Robte. lloied did dominire over me at harleghe, having warrant upon warrant to open the said chest, & to breake all locks newlie affixed, as you may perceiue by the coppie of on, [one,] which I have gotten and sent vnto my brother Edwardes:<sup>1</sup> thother was, (as I doe heere,) a speciall warrant directed vnto Robte. lloied allone, as deputtie maior, to breake the lockes, vpon refusall of y<sup>e</sup> Bailiffes to make serch for certain writtinges supposed to be in y<sup>e</sup> same chest, touching certain medowes & landes, belonging vnto the constable of y<sup>e</sup> Castell, w<sup>ch</sup> had binne donne and effected, if he colde have binne made Burges fyrste; all w<sup>ch</sup> I thank God I haue prevented, as yet, by open contradiction of y<sup>e</sup> same, in good sorte; but how longe, verily, I shalbe able to prevent theire malice I knowe not, (oblegid trech a gais nag a geidw;) Herevpon, the nexte day followinge, Robte. lloied sent a messenger with lettres vnto my lord,<sup>2</sup> declaring in the worste sorte, (no doubt,) what I had donne, & for some sharpe course to be taken therein, &c. Within six dayes after, he hath sent away Jōn Thomson vnto my lord, with lettres again, and vpon Saturday night laste, he rode in poste himself, vnto my lord, to conferre about harlegh matters, before my lord goeth into Yorkshire. What wilbe donne there, I knowe not, for neither of them both returned home, as yet, unless they came yesternight. Therefore, it is good to be sturring, & advising of som corse, between you & my Brother Edwardes, to be taken, quia diabolus non dormit. They sturre, & resturre, to procure & worke all y<sup>e</sup> mischief they can, for Robte. lloied spake openlie so, because he colde neither be made burges, nor accepted as deputtie maior of the Towne. My cozen Jo<sup>a</sup> Roberts, whoe is at the Councell,<sup>3</sup> perhaps can tell you more newes thence, and what I heere hereafter, I will sende you by yo<sup>r</sup> footeman. In the interim, havinge no news to sende you, for yo<sup>r</sup>. But my lady, & all yo<sup>r</sup> frendes at home, and in these partes, are well; only Jōn lloied of Pennarth, is dead & buried. So I betake you to God, & reste yo<sup>r</sup> lovinge Cozen to vse,

Gry. Vaughan.

Yo<sup>r</sup> cozen Robte wyn his weif, did play bee pope with you for

<sup>1</sup> Edward Edwardes, Esq., of Llwyndu, in the parish of Llanaber. He married Margaret, Gryffith Vaughan's sister, and died before Sept. 30, 1635.

<sup>2</sup> Ralph, Lord Eure, Constable of Harlech Castle, and Lord President of the Marches of Wales.

<sup>3</sup> Doubtless, the Council of the Marches, at Ludlow.



yo<sup>r</sup> locke, for shee did sett it loose, in presence of Owen ap Jën griffith, vpon the chest, & made him beleue that it was fast locked. But, sythence, the locke was drawen of, [off,] & deliuered vnto Owen againe, & will not be suffred to be affixed on the cheste, notwithstanding y<sup>t</sup> is confessed by all men that yo<sup>r</sup> predecessor, humffrey Stanley, had always a locke thereon.

29 Junij, 1612.

G. V.

[Addressed,] To the Right worshipfull Sir William Maurice, knighte, yene thes.

## VI.

Letter from William Wynne,<sup>1</sup> to his father Wm. Wynne, of Glyn, Esq., written during the civil war of the reign of Charles I., giving some information relative thereto, and requesting a drum to be sent from Harlech Castle. [From the original, at Porkington.]

Louing father,

According to yo<sup>r</sup> desire and comand to me at my departure from Dole y Moch, I haue conferred with Mr. Rowland Vaughan, about the busines. Hee seemeth to be willing that you should be bound for a hundred pownd, vnto Margaret verch William; And he will giue you a dischargd for the same. I be-lieve he writeth vnto you Concerning it; what is befitting therein to be done you know best. The resolucion of Marching is still continued, because of the Importunity of letters from my Lord of Yorke<sup>2</sup> and others, men and Armes are expected from yo<sup>r</sup> parts, together with provision for 6 dayes march. I pray bee pleased to send for the Drum from the Castle, and send it together with y<sup>e</sup> Carabine from Tanybwllch. Thus, with my duty Remembred, I remayne,

Bala, the 7th  
of february, 1644.

Yo<sup>r</sup> Sonne to Comand,  
William Wynne.

## VII.

Verdict of a Jury, relating to the Castle, and certain rights of the Corporation, of Harlech. [From a contemporary copy, at Porkington.]

<sup>1</sup> William Wynne was one of the younger sons of William Wynne, Esq., of Glyn, in Merionethshire, and was, but subsequently to the date of the above letter, of Llwyn Griffrey, and Bodwylm, in that county. He died early in the year 1669, and was buried at Llanddwywau, where, close to the south wall of the church, on the outside, his tomb-stone remains. On it, are inscribed his initials, "W. W.," and the year in which he died, "1668"—1668-9.

<sup>2</sup> The celebrated Archbishop Williams.

W<sup>e</sup> the Jury hereunto subscribed, to the first and second articles of our charge do say, (as by evidence given us,) That the castle of Harleigh was the late King's house, belonging to the crown, and the green, called y maces gwyn, and also a garden thereto adjoining, belonging to the said Castle, which garden is now in the occupation of Edward Jones, or his tenants, by what grant, the value, & yearly rent thereof, we know not. We conceive that W<sup>m</sup> Owen, Esq., late Governor of the said Castle, had a grant of the same, of what kind, or for what term, we know not. To the 3<sup>d</sup> article we say, That William Owen Esq. was lately Mayor of the Corporation of Harleigh, and to our knowledge not sithence altered, That Richard Owen, and Richard Roberts, are now bailiffs of the said liberty, And that Jo<sup>n</sup> Humffrey is sargeant—what be their fees we know not. To the 4<sup>th</sup> Article we say, that the bailiffs of the said Corporation usually keep their Courts within the said Corporation, upon thursday in every other week, yearly—what the issues, profits, & perquisites, thereof, amount unto, or to whom paid, we know not.

To 5<sup>th</sup> article we say, that we know not of any Royalties that are incident, or other casualties that have fallen of late, within the said liberties, but that all waifs, & estrays, within the said liberty, appertained to the said Corporation.

To 6<sup>th</sup> article we say, that the bailiffs of the said liberties were accustomed to have, & had, of every ship, or other vessels, lading of any kind of grain or salt, unlading, or selling the same, at Bermouth, Machres, & Gamlas, one Winchester measure, the said Bailiff finding a vessel according to the Winchester measure, to be used in selling and venteing [vending] the said lading.

To 7<sup>th</sup> & 8<sup>th</sup> Article we say, that the chief rent belonging to the said corporation, (as the deponents by us examined suppose,) do amount yearly unto £18. or thereabouts, collected by the said Bailiffs, and paid or ought to be paid yearly to the Receiver of North-walles—we likewise further say, that all the Lands holden of the corporation to be held & occupied in fee farm.

To 9<sup>th</sup> We say, that 3 fairs are yearly kept in the town of Harleigh, and that *onely* [?] a 1<sup>d</sup> for every stallage, (set up at the fairs there,) used to be paid to the bailiffs, & no tolls at all.

To the 10<sup>th</sup> & all the rest of the articles, we never heard of any surveys, or know of any Court Rolls, had or belonging to the Corporation of Hardleigh, but we suppose the Charters of the said franchise are, & ought to remain & be, in the Custody of the bailiffs of the said Corporation for the time being—as for Quarries or mines, fishing places, cottages, or intakes, enclosures, encroachments, or concealments of Lands or Rents, within the said Liberties, we know not of any, or of any other duties or services, or of any Parks, timber, warrens, woods, houses, or presentations, belonging to the same.

The Jury's names that enquired upon the particulars,  
28<sup>th</sup> May, Anno Domini 1650;

Morys Wynne.	John ap Edwarde ap W <sup>m</sup> .
John Lloyd.	John Thomas ap Rob <sup>t</sup> Wynne.
Humfrey Ellis.	Edwarde Humffrey ap Evan.
Owen Gruffyth Meiricke.	Owen Poole.
Gruffith Rowland.	Owen ap Richard.
Edward Morys.	Evan david Gruffyth.
John Owen Jo <sup>a</sup> Evan.	Thomas ap Humffrey.
John David Lloyd.	John Morgan.

This is a true Coppy of the Juryes Veredict, being  
impannelled to enquire upon the particulars  
aforesaid, before the Commissioners of survey,  
& delivered unto them the 28<sup>th</sup> day of May  
Anno domini 1650.

23d March, 1847.

W. W. E. W.

## ANTIQUITATES PAROCHIALES.

### No. VIII.

#### RECTORIA CUM VICARIA DE LLANIDAN.

Hæc rectoria quatuor sub se parochias pluresque villarum districtus continet. Parochiæ sunt Llan Idan, Llan Edwen, Llan Ddaniel fab, et Llanfair y Cwmmwd. Villæ sunt Porthamel, Gwydryn, Trefarthen, Tre'r Drew, Tre'r Beirdd et Llanfair: sub his quoque vel partes villarum suis nominibus terminisque distincte disponuntur, de quibus quod notatu dignum occurrit [*sic*] hoc ordine dicendum propono.

#### PAROCHIA DE LLAN IDAN.

Hæc ecclesia Sancto Aidano, Landisvarnensi olim antistiti celeberrimo, cujus præclare meminit venerabilis Beda, vulgo nuncupata est, fortassis et vere, quia altera in hac vicinia ecclesia Sancto Finnano ejus discipulo et successori dicata reperitur.

#### THE RECTORY AND VICARAGE OF LLANIDAN.

THIS rectory has under it four parishes and several townships. The parishes are Llanidan, Llanedwen, Llanddeiniol fab, and Llanfair y Cwmmwd. The townships are Porthamel, Gwydryn, Trefarthen, Tre'r Drew, Tre'r Beirdd, and Llanfair. Under these also there are parts of townships distinctly marked by their respective names and boundaries, which, where any thing occurs worthy of notice, I propose to speak of in the following order.

#### PARTISH OF LLANIDAN.

This church is commonly attributed to St. Aidan, once a very celebrated bishop of Lindisfarne, mentioned with honour by the venerable Bede; and probably such an ascription is correct, for there is another church in the neighbourhood found dedicated to his disciple and successor, St. Finnan.

Hunc Idanum vel Aidanum per-  
veterem, nostri (si qua illis fides est)  
genealogi (Idan ap Gwrniw ap Pas-  
ken ap Urien ap Echny verch Alvyrd  
ap Gronw ap Dogn verthyr ei fam)  
crepare sunt soliti: sed his missis ad  
rem huic loco familiarem venio: ve-  
rum in hac quoque de antiquissimo  
hujus parochiæ statu quod statuam  
me non habere facile profiteor: hoc  
tamen in comperto est, hanc paro-  
chiam cum universa rectoria jam  
multis a retro seculis, Conventui de  
Bethcelert in agro Arvonensi (quo  
Principe donatam et quo Pontifice  
Romano confirmatam nescio) sub-  
nexam inveniri, ita vero ad vicariam  
de tertio donatam sacris peragendis  
in ista Conventui substitutione jam  
inde sustinebat, eoque modo per  
quædam secula ad Hen. 8<sup>th</sup> tempus  
illi Cænobio pro appendice, hæc pa-  
rochia famulata est, quo tempore  
Cænobiis per universum regnum,  
lege lata, collapsis, revulsoque hoc  
prioratu, rectorialia hujus loci jura  
cum advocatione vicarii, primo in  
manus regis, dein ad Bisham in agro  
Surriensi a rege data, dein soluto  
prætio et vendente Elizabetha regina  
ad Edmondum Downam et Petrum  
Ashton, postremo, vendentibus illis,  
ad Dominum Richardum Prytherch  
de Myfyrion devenerunt, cujus pro-  
nepos Dominus Pierceus Lloyd de  
Llanidan, vir corde et animo integer-  
rimus si quis alius, jam tenet et plene  
possidet. (Notandum, Edmondus  
Downam et Petrus Ashton emerunt  
hanc rectoriam anno 24 Eliz., et ven-  
diderunt anno 3 Jac. I.)

Parochia hæc sub se has complec-  
titur villas, scil. Tre'r drew, Tre'r  
beirdd, Trefarthen, Bodowyr, Myf-  
yrion, Gwydryn, et partem villæ de  
Berw, e quibus solum Gwydryn et

Our old genealogists (if any credit  
be due to them) chatter about the  
said Idan or Aidan in this way:—  
“Idan ap Gwrniw ap Pascen ap Urien  
ap Echny verch Alvyrd ap Gronw ap  
Dogn verthyr ei fam.” But dismiss-  
ing these matters, I come to that  
which is more relevant to our subject;  
though here also I confess that I am  
unable to determine anything re-  
specting the primitive state of the  
parish. Thus much however is clear,  
that this parish, together with the  
whole rectory, was, in times past, for  
many centuries annexed to the mo-  
nastery of Beddgelert, in the county  
of Caernarvon, so that it became a  
vicarage under the monastery, en-  
dowed with the third part of the em-  
olument for the performance of the  
rites of religion; but I do not know  
under what King the donation was  
made, nor by what Pope it was con-  
firmed. Thus the parish served as  
an appendage to the monastery for  
several centuries, down to the time  
of Henry VIII., at which period the  
monasteries throughout the kingdom  
being by law dissolved, and this pri-  
ory being demolished, the rectorial  
rights of the place, together with the  
advowson of the vicarage, first of all  
devolved upon the king; and then  
they were conferred by the king upon  
Bisham, in Surrey; after that they  
were sold by Queen Elizabeth to  
Edmund Downham and Peter Ash-  
ton; and lastly, these persons having  
sold them, they fell into the posses-  
sion of Mr. Richard Prydderch, of  
Myfyrion; whose great grandson, Mr.  
Pierce Llwyd, of Llanidan, a man of  
the most upright heart and mind, is  
now in full possession thereof. (Be  
it observed that Edmund Downham  
and Peter Ashton bought the rectory  
Anno 24 Eliz. and sold it Anno 3.  
Jac. I.)

This parish has under it the follow-  
ing townships, viz:—Tre'r Drew,  
Tre'r Beirdd, Trefarthen, Bodowyr,  
Myfyrion, Gwydryn, and a part of the  
township of Berw, of which Gwy-

Trefarthen in Extenta Rēgia licuit invenire.

dryn and Trefarthen alone are to be found in the Royal Extent.

## TRE'R DREW.

## TRE'R DREW.

Nonnihil mihi facessit negotii me certiores facere quo hæc cum vicina de Tre'r beirdd olim spectabant villæ, cum ex extentis vel regis vel episcopi de illis nihilum occurrit enunciandum: de hac re aliquamdiu ancipitem me tandem parumper expedi, cum forte incidissem in catalogo donationum ecclesia de Clynnog vawr in Arvonis, in quendam locum vel villam nomine Trefrew, quem ego perperam scriptam de Tref-ddrew sat cito suspicabar eoque magis cum duæ ejus nomine villæ, *i.e.* Trev Rew apud Aberffraw, et Trev-rew in Nant Conway, tertiam enim nesciebam, editione regiâ fuerint ut in Extenta conscribuntur; sed, quod tunc tantum suspicabar, inspectæ quædam de hac villa chartæ omnem ademerunt scrupulum, et extra dubitandi aleam evincunt, hanc villam de Tre'r drew Sancti Beunonis fuisse, eandemque esse cum illâ Trev-rew in catalogo Clunacensi per errorem scripta, cum in vetustis chartulis non Tre'r drew, sed Tref-ddrew sæpissime exaratur, ut in hac chartula palam videre licet, viz. —

“Inquisitione tenta apud Tref-ddrew 17 die mensis Feb. coram Dno Johanne ap Thomas subdicto Magistro Galfrido Trefnant, præposito ecclesiæ collegiatæ de Clynnog vawr, venerunt Davydd ap Evan ap Evan ddu, et petiit licentiam perquirendi sibi et hæredibus et assignatis suis, Gryffydd ap Evan ap Evan ddu, et Howel ap Evan ap Evan ddu petiverunt licentiam perquirendi sibi, hæredibus et assignatis suis de Evan ap Evan, patre eorum tenencium Sancti Beunonis villæ prædictæ, omnia terras et tenementa sua domus et ædificia cum pratis, pascuis, pasturis, moris, aquis et lapidibus, et totum jus et clameum quod præfatus Evan aliquo modo habere poterit, cum om-

I have some trouble in ascertaining where this township, together with the adjoining one of Tre Beirdd formerly lay, since there is no mention made of them either in the Royal or Episcopal Extent. Having had my doubts concerning this matter for some time, I was able at length to resolve them a little, when by chance, in a catalogue of donations made to the church of Clynnog Vawr, in Caernarvonshire, I fell upon a certain place or township called Trefrew, which I immediately suspected to be a corrupt reading for Tref Ddrew, and especially so since two townships of that name, *i. e.* Trev Rew at Aberffraw, and Trev-rew in Nant Conwy, depended upon the king, as they are enrolled together in the Extent; I do not know whether the other was so or not. But if I then only suspected, an inspection of certain charters relative to this township removed all my scruples, and they prove beyond doubt that this township was Tre'r Drew, of St. Beuno, and that it was identical with that which is erroneously written Trev-rew in the Clynnog catalogue, since in ancient documents it is most frequently written Tref-ddrew, and not Tre'r Drew, as may be clearly seen in the following deed. “An inquisition being held at Tref-ddrew on the 17th day of February, before Mr. John ap Thomas and Mr. Galfrid Trefnant, warden of the Collegiate church of Clynnog Vawr, Davydd ap Evan ap Evan ddu came, and sought permission to make a diligent search in behalf of himself, his heirs, and assignees; and Gryffydd ap Evan ap Evan ddu, and Howel ap Evan ap Evan ddu likewise came and asked permission to inquire from Evan ap Evan, father of the tenants of St. Beuno of the aforesaid town-

nibus suis pertinentiis in eadem villa: et ibi concessum est per præfatum dominum Johannem auctoritate Magistri Galfridi Trefnant et suorum confratrum præfatis Davidi, Griffinio, et Howelo, licentiam perquirendi sibi et hæredibus suis, &c., habend. et tenend. omnia prædicto Magistro Galfrido seu successoribus suis, redditus, vulgariter vocata Twng Rent, et omnia alia jura, commoditates et libertates sequi, solvere, facere et gaudere debent, prædicti Davydd, Gryffydd et Howel, easdem libertates sicut tenentes Sancti Beunonis, et hæc omnia præfati Davydd, Gryffydd et Howel obligaverunt se, &c., et promiserunt fide media solvere, facere et adimplere.

"Dat. die prædict. A.D. 1470."

CHARTA EXEMPTIONIS VILLÆ DE  
TRE'Æ DREW.

"Menei H. Præceptum est Senescallis, Rhaglottis, Ringildis et omnibus aliis ministris et ballivis quibuscunque Comoti prædicti per Vicecomitem Anglesey exparte Domini Principis, quod non distringant, vexent, seu summoneant tenentes Sancti Beunonis villæ de Tref-ddrew, essendo coram eis ad aliquos turnas vel curias dicti Comoti contra libertates Sancti Beunonis in eadem villa pro eo quod relatum fuit Gilberto Domino de Talbot justiciario Northwalliæ in sessione sua Comitatus Anglesey tenta apud Bellum mariscum die Martis in crastino Sancti Bartholomæi, anno regis Hen. 4<sup>th</sup> post conquestum 12<sup>mo</sup>. quod idem Sanctus

ship, for themselves, their heirs and assignees, after all the lands and their tenements, houses and buildings, with the meadows, pascuage, pasture, moors, water, and stones, and the whole right and claim, which the aforesaid Evan could in any way have, with all their appurtenances in the said township; and permission was granted by the above-named Mr. John by the authority of Mr. Galfrid Trefnant and his colleagues, to the aforesaid David, Gruffydd and Howel, to make the inquiry in behalf of themselves, their heirs, &c., to have and to hold all the aforesaid lands, &c., as is mentioned above, &c., but to pay, however, annually to the aforesaid Mr. Galfrid, or his successors, a rent, commonly called 'Twng rent;' and the aforesaid Davydd, Gruffydd, and Howel, ought to pursue, pay, do, and enjoy all other rights, commodities, and liberties, as tenants of St. Beuno's; and all these things the aforesaid Davydd, Gruffydd, and Howel, bound themselves, &c., and promised upon their honour to pay, do, and fulfil.

"Dated the above-mentioned day, A. D. 1470."

DEED OF EXEMPTION OF THE TOWNSHIP OF TRE'Æ DREW.

"Menai H. Orders were given to the seneschals, rhaglotts, ringylts, and all other officers and bailiffs whatsoever of the aforesaid comot by the Sheriff of Anglesey on the part of the Prince, that they should not distrain, annoy, nor remove the tenants of St. Beuno of the township of Tref-ddrew, at any of the tourns or courts of the said comot contrary to the liberties of St. Beuno in that township, since it was announced by Gilbert lord of Talbot, Justice of North Wales, in his own session of the county of Anglesey, held at Beaumarais on Tuesday, the morrow of St. Bartholomew, in the 12th year of Henry IV., after the conquest, that the

Beuno habet libertates et consuetudines ex antiquo concessas, quod tenentes sui villæ prædictæ non facerent sectam aut servitium in aliquibus curiis seu hundredis ibidem. Quamobrem justiciarius præcepit eidem Vicecomiti quod faceret mandatum omnibus ministris ibidem onerando eos ut supersedeant omnino de materia prædicta, modo ac forma, prout supradictum est, sigillo præfati Vicecomitis signato.

"Dat. apud Bellum mariscum vicesimo die Sept. 12, supradicto, 1412.

"Sigill. Vicecom. O."

Si vero hæc syngrapha ad rei veritatem non penitus resererent viam, quod hæc olim erat villa Sancti Beunonis Clunacensi Cænobio subnexa, argumenti vice hæc ulterius fidem concilient, nimirum ruinæ sacelli (vulgo Cappel Beuno) juxta domum de Tre'r Drew, necnon campanula quædam cuprea, inusitata forma apud domum Tre'r Drew religione admodum reservata, nomine Cloch velen Veuno, *i.e.* Nola Beunonis sufflava, ac etiam stallum vel sedile (aiunt incolæ) domui de Tre'r Drew in cancello ecclesiæ collegiati de Clynnog vawr antiquo jure appropriatum existit: hæc quasi ex abundanti rei fidem faciunt, sed quæ in medium antea afferuntur, per se liquido valeant. His missis ad alia me conferam disquirenda.

Quidquid interea ab illo antiquitatis fonte de hac villa posset exhaustiri, alibi enunciandum remitto, posteris forsitan non minus informari placebit, quod hac transigitur die, quam quæ antiquitus et a longe prætermisissis temporibus repetita sunt: hæc ergo de hac villa ut in præsentiarum est, relata accipias. Domus ipsa de Tre'r Drew issa jam Richardi Hughes, Hugonis filii Ludovici nepotis est, ex Honorii Lentiginosi (vulgo Ynyr Vrych de Glyn Llifon)

said St. Beuno has liberties and customs from of old, to the effect that his tenants of the aforesaid township should not do suit or service in any courts or hundreds there. Wherefore the justice ordered the said sheriff to issue a mandate to all his officers in that place, charging them to desist altogether in regard to the aforesaid matter, mode and form, as mentioned above, under the seal of the aforesaid sheriff.

"Given at Beaumarais on the twentieth day of September, 1412.

"Seal of the sheriff."

If these documents do not open the way entirely to the truth of the matter, namely, that this was the township of St. Beuno which was formerly subject to the monastery of Clynnog, the following facts would confirm the probability still further, viz: the ruins of a chapel (commonly called Capel Beuno) near the house of Tre'r Drew; and also a certain copper bell, of an unusual shape, which is religiously preserved at the house of Tre'r Drew, called cloch velen Veuno, *i.e.* the yellow bell of Beuno. The inhabitants say also that there is in the chancel of the Collegiate church of Clynnog Vawr a stall or sedile, appropriated by ancient right to the house of Tre'r Drew. These things render the point very credible, and yet what have been adduced before are fully sufficient of themselves. Dismissing this subject I will proceed to investigate other matters.

Whatever may be drawn out of that source of antiquity concerning this township I shall leave to be related elsewhere. It will perhaps be no less agreeable to posterity to be informed of the transactions of the present day, than of what was done of old, in times long gone by. Listen, therefore, to the following description of the present state of the township.

The house of Tre'r Drew Issa now belongs to Richard Hughes, son of Hugh, and grandson of Lewis, sprung

familia oriundi: altera vero, scil. Tre'r Drew uchaf (in duas enim hæc domus non ita pridem divisa est) nunc Hugonis Lewis est, cuiusdam Ludovici Meredydd filii, ex eadem cum ultima familia, orti. Utraque Lares priscis temporibus per celebres habebat, quibus gens Onoriana aut emptionibus aut connubiis sero insita fuit, et ubi quisque eorum suas possidet terras et ad suos transmissurus. Ad hanc villam aliæ in hac regiuncula terræ, nempe, Tre-Ifan et Tre-Vwri, jam olim pertinuisse agnoscuntur: binæ illæ unum conficiunt latifundum, quod nunc Domini Henrici Whyte de Fryars ere est: cui e legatione avunculi ejus Roberti Whyte, D.D., rectoris ecclesiæ de Llangeinwen nuper compete-  
tebat: illeque pro uno tenemento, mercede (ut mos est) compacta, colonis elocat. Terra hæc ex se est admodum frugifera pascuis et pratis læta, quæ veluti dorsum, mediocriter elatum, utrinque humidis obsessum glebis, per rivulum Braint longiuscule excurrit.

from the family of Freckled Honorius (commonly called Ynyr Vrych of Glyn Llifon). The other, that is Tre'r Drew Uchaf (for the house is divided into two parts, which was not the case formerly) now belongs to Hugh Lewis, son of a certain Lewis Meredydd, and descended from the same family as the last. In former times it possessed some celebrated houses besides, on which the tribe of Ynyr, by means of purchases or marriages, was to a late period engrafted, and, where any of them still possess their own land, they are likely to hand it down to their descendants. Other lands in this little district, that is to say, Tre Ifan and Tre Vwri, are acknowledged to have long since belonged to this township; those two make one large estate, which is now the property of Mr. Henry Whyte, of Fryars, having been bequeathed to him lately by his maternal uncle Robert Whyte, D.D., rector of the church of Llangeinwen; and he lets it to farmers as one tenement for a stipulated rent (according to custom). The land is of itself very fruitful, abounding in pastures and meadows, which, like a ridge slightly elevated and surrounded by wet grounds, extends for some distance along the river Braint.

## ACCOUNT OF THE RESTORED TOMB IN KINGTON CHURCH, 1847.

(*Read at Aberystwyth.*)

THE ancient tomb in the church of Kington, in the county of Hereford, which has been recently restored, was erected in the latter part of the fifteenth century, to commemorate Thomas Vaughan, Esq., and his wife Ellen Gethen, of Hergest Court, a mansion about half a mile westward from the town. The tomb is situated in the south-east angle of Vaughan's chapel, in the southern side-aisle of the church. It is seven feet eight inches long, four feet wide, two feet ten inches high, and is composed of alabaster, and



protected with a strong iron railing. On a large stone affixed to the south wall, immediately above, is an inscription mentioning Mr. Vaughan's descendants, with their armorial bearings, for eleven generations, to a late period.

Thomas Vaughan, for whom the tomb was more immediately erected, was the second son of Sir Roger Vaughan of Bredwardine, in the county of Hereford, by his wife Guladus, daughter of the celebrated Sir David Gam. He was called Thomas ap Rhosser, by the Welsh, from the christian name of his father, who, with Sir David Gam, greatly distinguished himself in the important battle of Agincourt, and having saved the life of Henry V., by their exertions, both of them, when mortally wounded, received the Order of Knighthood, for their loyal and heroic achievements.

Thomas Vaughan was a person of great importance in his day, exercised great hospitality at Hergest, and possessed as many as eight mansions, where he treated his guests with wine. In the bloody contests between the royal rival houses of York and Lancaster, he took a decided part in favour of that of York; and having joined the forces of his half-brother, William Herbert, Earl of Pembroke, who, in behalf of Edward IV., had ten thousand Welshmen in his army, was present at the bloody battle of Danesmore, between four and five miles from Banbury, where he lost his life. The army having marched to the neighbourhood of Banbury, was joined by Lord Stafford, with six hundred bowmen, but the two chiefs quarrelling about lodgings, at Banbury, separated their forces. The Earl of Pembroke hazarding a battle, without the bowmen, was, after a contest fought with determined bravery, defeated, to which a mistake during the engagement greatly contributed. The Welsh suffered severely on the occasion, and left five thousand dead on the field of battle. Several persons of consideration, were also taken prisoners at the time, and the next day beheaded, at Banbury; among whom was the Earl of Pembroke, and Thomas Vaughan.

Ellen Vaughan, his wife, whose effigy is, with that of her husband, placed on the tomb, was of Linwent, in the parish of Llanbister, in the county of Radnor. She was a high-spirited lady; and was called Elen Gethen, or Ellen the Terrible, on account of her intrepid conduct, she having

herself slain her cousin, John Hir ap Philip Vaughan, who had before taken away the life of her brother David Vaughan. Ellen, on the death of her husband, greatly lamented the loss she had sustained; and, to show her respect for him, had his remains brought to Hergest, and buried at Kington, and caused this magnificent tomb to be erected to his memory. The Welsh poet, Lewis of Glyn-cothi, who was living at the time, has, in his poems, given a vivid description of the battle which caused the death of Thomas Vaughan; and, also, a minute account of the tomb where his remains were deposited, of which the following is an English translation, extracted from his seventh poem:—

A Tomb which cost as much as a distant conquest,  
 Its expense was greater than the walls of a castle;  
 There is an Inscription above the Tomb,  
 The two names are placed together;  
 The name of liberal Thomas, and without separation  
 The name of Ellen is there likewise.  
 On every part of the Tomb of the departed couple  
 Are pillars of white alabaster stone,  
 And thereon is a man with a gilt head,  
 And a beautiful woman under a gilt hillock;  
 Angels are there likewise,  
 And not one of them without an emblazoned shield.  
 It was a good work, a work of three days;  
 A gilt chest full of relics,  
 A large bed with a coloured edge,  
 Bright, square, like the church of St. Cyric,  
 A carved stone like a white rock,  
 A stone of defence of the Choir of St. David's Cathedral.  
 A white chest, which no one can describe,  
 A white stone closing on its surface.  
 Steel armour above the head of the soldier,  
 A coffin about the bones of the man,  
 A stone altar like the full moon;  
 And the gilt colour on the altar;  
 A representation of a wooden chest beneath a lighted taper,  
 A representation of a choir closing on the Earl's brother;  
 Insignificant is a grave beneath a mean monument,  
 When compared with the tomb of Thomas;  
 Thomas has happened to have his tomb  
 In a gilt hillock on a beautiful wall;  
 A second tomb of Huail himself of Canterbury,  
 Has been had for the buck of Kington.

It may be observed, that, in the course of nearly four centuries, the tomb had become much defaced and mutilated; so that, before it was restored, the male effigy had been deprived of one of his legs, and his sword; and that of the female, of both her arms; the countenances of both of them were defaced; and the tomb was altogether in so dilapidated a state, as to be an eye-sore in the church, and so much a nuisance, that it was in contemplation to remove it altogether. The following is a description of the tomb, as it was in the year 1845, taken from the *History of Kington*, since published:—

“In a recumbent position, on the tomb, are statues of Mr. Vaughan and his lady, in full length, with their hands clasped in the attitude of prayer. The male figure wears the elegant and splendid armour so prevalent in the reign of Richard III. The coudes, or elbow-pieces, are magnificent; and the breast-plate is so divided, as to show a demi-placate, with a pretty escaloped edge at the waist; four lames buckled together at the left hip, cover the abdomen, &c., and to the lowest are attached four beautiful twilles; and, although the sword and legs have been broken off, a rich transverse sword-belt, and spur-leathers, attest that close attention to detail, which renders these effigies so interesting. The tournament helmet, surrounded by the crest, is underneath his head; and on his hands, are the tasteful gauntlets of the times. The female appears in a long robe, girded round the middle, and in folds below, with a splendid head-dress, and necklace: both her arms have been broken off at the elbows. At the feet of the male, is a mutilated figure of a lion; and, on the north side of the tomb, are represented eight angelic beings, in carved work, bearing shields, with the arms of the Vaughans emblazoned before them, and four at the west end.”

The inscription on the wall gave particulars of the descendants of Mr. Thomas Vaughan, and their armorial bearings, until the year 1745, when it is supposed that the tomb had been last repaired; but, being painted on the white-washed wall, had, in many parts, become altogether obliterated and illegible.

In order to effect the restoration of the tomb, it was taken down, and the materials carried to Hereford, that proper care and sufficient time might be taken for the due execu-

tion of the work ; which was undertaken by Mr. Benjamin Jennings, statuary, of that place. Accordingly, considerable skill was evinced in restoring the mutilated portions : new legs, and a new sword, were given to the male figure ; new arms to the female ; and new faces to both ; and a thorough repair was given to the whole tomb. The lion was removed from the feet of the male, because it accorded not with the rest of the work ; but some of the gashes, that had been wantonly inflicted on the male figure, were left to remain, to give an inspecting visitor some idea of the state of the tomb before it was restored. That the inscription, above the tomb, might not be again in danger of obliteration, it was executed on a large stone affixed to the wall ; and that the tomb might be protected, it was surrounded with strong iron railing, which, previously, was not the case.

The following is a copy of the inscription, with the particulars of the emblazoned armorial bearings, as they are at present :—

“This tomb was erected to the memory of Thos. Vaughan, of Hergest, Esq., and Elena Gethen, his wife. He was son of Sir Roger Vaughan, of Bredwardine, knt., and died in the year 1469, aged sixty-nine years. The said Sir Roger Vaughan married Gladus, daughter of Sir David Gam, who was knighted in Agincourt field, in 1415.—(Arms: sable, three children couped at the shoulders argent, crined or, snake round their necks proper, for Vaughan; impaling argent, a stag tripping.)

“Walter Vaughan, of Hergest, Esq., son of Thos. Vaughan, married Sibil, daughter of Sir Jas. Baskerville, of Eardisley, knt., and had a son.—(Arms: Vaughan, impaling argent, a chevron gules between three harts, for Baskerville.)

“James Vaughan, of Hergest, Esq., who married Elizabeth, daughter of Sir Edward Croft, of Croft Castle, knt., and had a son.—(Arms: Vaughan, impaling quarterly per fess, indented azure and argent, in the dexter chief quarter, a lion passant guardant or, for Croft.)

“Charles Vaughan, Esq., who married, first, Elizabeth, daughter of Sir James Baskerville, knt.: his second wife, was Margaret, daughter of Sir William Vaughan, knt. By the former, he had a son.—(Arms: Vaughan, impaling Baskerville.)

“Walter Vaughan, Esq., who married Maud, daughter of

William Nantfrant, Esq., and had a son.—(Arms: Vaughan, impaling, sable a chevron ermine, between three wings argent, for Nantfrant.)

“John Vaughan, Esq., who married Anne, daughter of \* \* \* \*, and had a son.—(Arms: Vaughan, impaling—)

“James Vaughan, Esq., who married Joan, daughter of Henry Suter, Esq., and had a son.—(Arms: Vaughan, impaling an escutcheon between eight crosses croslet, fitchées, vert, and azure.)

“John Vaughan, Esq., who married \* \* \* daughter of John Davies, alias Aubrey, of Cwmtoyddwr, in the county of Radnor, Esq., and had a son.—(Arms, Vaughan, impaling, azure, a chevron between three eagles' heads erased or, for Davies.)

“John Vaughan, of Hergest, Esq., who married Frances, daughter of Philip Turner, of the city of Lincoln, Esq. He died in 1687, and had a daughter.—(Arms: Vaughan, impaling, argent, on a chevron sable three eschallops between three crosses.)

“Frances Vaughan, sole heiress, who married Wm. Gwyn Vaughan, of Trebarried, in the county of Brecon, Esq., and had a son.—(Arms: Vaughan quartering Vaughan, on escutcheon of pretence, bearing the arms of Vaughan.)

“Gwyn Vaughan, Esq., who married Martha, daughter and heiress of William Roach, of Shirehampton, in the county of Gloucester, Esq., and had a daughter.—Arms: Vaughan, with an escutcheon of pretence, or, three roaches naiant in pale, for Roach.)

“Roach Vaughan, sole heiress, who married the Hon. John Harley, Bishop of Hereford, third son of Edward, third Earl of Oxford, and had issue, Edward, fifth Earl of Oxford; the Rev. John Harley, Rector of Presteign; Martha, and Frances, the latter of whom caused this tomb to be restored and protected in the year 1846.—(Arms: or, a bend cotised sa. for Harley, with an escutcheon of pretence, Vaughan quartering Roach, for Vaughan.)”

In restoring, and protecting the tomb, the Hon. Miss Frances Harley, the only surviving sister of the Earl of Oxford, incurred an expence of upwards of seventy pounds; whereby, what was dilapidated and unseemly, was rendered an ornament to the church, and creditable to the ancient and respectable family which it commemorates.

Cascob Rectory, Presteign.

W. J. REES.

## PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF  
THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES  
AND ORDINANCES MADE AT THE GREAT COURT OF THAT  
LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7<sup>o</sup> EDW. IV. A.D. 1497.

No. IV.

Wrixham Raglia.

Inquisiçō cap̃ p sac̃m Johis Eyton Rob<sup>o</sup>ti ap Howell Edward ap Madoc David Eyton Howell ap Jev<sup>n</sup> ap G̃r David Bromfeld Edward ap Howell David ap Jo<sup>z</sup> ap Ma<sup>d</sup> Dwy Rob<sup>o</sup>ti ap G̃r ap Howell llū ap G̃r ap Plethyn David ap llū ap Eden lloid et Rees ap llū ap Eden. Qui dicunt sup sac̃m suū qđ David lloid ap Tud<sup>r</sup> ap Jev<sup>n</sup> ap llū nup de villa de Estlush<sup>m</sup> in dñio de Bromfeld Gentilman die lune p̃x post festum s̃ci Thome m̃rts anno regni Regē Edwardi quarti septimo apud Villam de Egloyse vi & armis et contra pacem dñō<sup>z</sup> insultum fecit sup llū ap Jankyn ap Eignon Gethyn et ip̃m llū cum uno gladio p̃c̃ iij<sup>o</sup>. iiij<sup>d</sup>. pcussit sup genu sinistro de quo ictu idem llū moriebat<sup>r</sup> et sic p̃fatus Dđ lloid eundem llū extunc et ibm felonice interfecit. Dicunt eciam qđ Howell ap llū ap Eignus nup de Eglossecle in dñio de Bromfeld Yoman llū ap G̃r ap Eignon de Estclush<sup>m</sup> in dñio p̃dco laborer Johannes ap Dđ ap Jev<sup>n</sup> nup de Eglossecle in dñio p̃dco yoman Johes ap G̃r ap Eignon nup de Esclush<sup>m</sup> in dñio p̃dco laborer et Guyllym ap Batto Dwy de eadem laborer fuerunt adtunc et ibm p̃sentes et auxiliantes cum p̃dco David lloit de feloñ p̃dca ppetrand<sup>t</sup> et faciend<sup>t</sup>. Dicunt eciam qđ llū ap Eignon ap Gough de Marchwiell in dñio de Bromfeld knave et Johes ap Rees ṽviens Withi Eyton nup de Eyton in dñio p̃dco yoman apud Villam de Marchwiell p̃dict<sup>r</sup> scdo die Octob̃r anno sup̃dco felonice furat<sup>r</sup> fuerunt unū eqūm colorē Gray p̃c̃ xij<sup>o</sup>. iiij<sup>d</sup>. de bonis et catañ G̃r ap Jev<sup>n</sup> ap Eden. Dicunt eciam qđ llū ap Eignon Go<sup>z</sup> p̃dict<sup>r</sup> die mercu<sup>r</sup> p̃x post festū s̃ci Michis Archi anno sup̃dco apud villam de Eyton quinq<sup>z</sup> bovinos nigri colorē p̃c̃ capit<sup>r</sup> vj<sup>o</sup>. viij<sup>d</sup>. de bonis et catañ Eden ap Jankyn ap Hova feloniē furat<sup>r</sup> fuit. Itē dicunt qđ p̃dcus llū fuit cap̃ p feloñ p̃dict<sup>r</sup> p dcm Eden. Et qđ Ma<sup>d</sup> ap G̃r ap Dđ ap Ma<sup>d</sup> et Elys ap G̃r ap Dđ ap

Mað de villa de Marchwhiell in dñio p̃dco yoman vi & armis et cont<sup>a</sup> pacem dñoz dcm llū felonem de mañ dci Eden ceperunt et abduxerunt et feloñ recusserunt die loco & anno sup<sup>a</sup>dcis. Itm̃ dicunt qđ idem llū ap Eignon ap Goz de villa de Marchwhiell p̃dca die mercuř p̃x post festum s̃ci Michis Archi anno sup<sup>a</sup>dco apud villam de Marchwhiell p̃dca septem bovíctos p̃c capit' v. s̃ de bonis et catall . . . . . 3vient' Hugonis Salley militē felonice furat' fuit. Item dicunt qđ llū ap Jev'n Tege de villa de Marchwhiell p̃dca in dñio p̃dco die Vehis p̃x post festum s̃ci Michis Archi anno supradco septem bovíctos sic felonič furat' p eundum llū ap . . . . . emet de p̃dco llū ap Eignon sciens ip̃os bovíctos esse felonič furat'. Item Dicunt qđ Willm̃s Days<sup>1</sup> 3viens Johis Elys nup de villa de Eyton in dñio de Bromfeld yoman die Jovis p̃x post festum s̃ci Michis Archi anno p̃dco apud Villam de Eyton p̃dca unū equū colorē gray p̃c xij<sup>s</sup>. iiij<sup>d</sup>. de bonis et catañ Thome Cotingh<sup>m</sup> felonič furat' fuit. Item dicunt qđ Rees ap Howell nup de Eyton in dñio p̃dco yoman die Sabbi p̃x post festum s̃ci Petri qđ dic<sup>r</sup> ad vincła anno sup<sup>a</sup>dco apud villam de Marchwhiell p̃dict' quatuor boves nigri colorē p̃c capit' x. s̃ de bonis et catañ Howell Kynlleth felonič furat' fuit. Item dicunt qđ Eden Filkyn et Dđ ap Jollyn de Dudleston in dñio de Oswestre yomen die lune p̃x post festum s̃ci Egidij Abbis anno sup<sup>a</sup>dco vi & armis et cont<sup>a</sup> pacem dñoz ceperunt abduxerunt & impri-sonaverunt quend<sup>m</sup> David debymo<sup>r</sup> et ip̃m Dđ denenuerunt quousq; finem cum eis fecit. Item dicunt qđ Madoc ap Howell Thona Gř ap Howell Thona et Gř Vaugh<sup>n</sup> ap Gř ap Eignon de villa de Marchwyell p̃dca in dñio p̃dco yomen tres boves et quatuor vaccas p̃c capit' viij<sup>s</sup>. iiij<sup>d</sup>. et at bona et catañ ad valorem x. m<sup>rc</sup> de div<sup>s</sup> tenent' dñij de Whittington et ea bona et catañ felonič furat' fuerunt viij<sup>o</sup> die Junij anno sup<sup>a</sup>dco apud villam de Marchwhiell p̃dict'. Item dicunt qđ quid<sup>m</sup> Guyttyn Taillo<sup>r</sup> nup de minera knave die lune p̃x post festum s̃ci Michis Archi anno sup<sup>a</sup>dco unū torat ad valorem ij<sup>s</sup>. vj<sup>d</sup>. de bonis et catañ Gwallateñ vž Gwyllym apud villam de minera p̃dca felonice furat' fuit. Item dicunt qđ idem Guytten Taillo<sup>r</sup> die loco & anno supradict' <sup>lxx</sup> pelles suor<sup>z</sup> caprar<sup>z</sup> et ovū ad valorem xiiij<sup>s</sup>. iiij<sup>d</sup>. de bonis et catañ cujusd<sup>m</sup> ignoti felonič furat' fuit. Item dicunt qđ Rees ap Howell nup de Eyton

<sup>1</sup> Query, Says !

in dñio p̃l̃dco et Madoc ap Jev'n ap Deyc<sup>1</sup> nup de Ruyaboñ yomen undecim vaccas nigri colorē p̃l̃c capit' vj<sup>a</sup>. viij<sup>d</sup>. de bonis et cataff' cujusd'm David s̃vient' Johis Edward apud villam de Eyton p̃l̃dict' octavo die Decemb̃r anno r̃ r̃ Edwardi quarti sexto felonice furat' fuit. Item dicunt qđ p̃l̃dict' David lloid ap Tudor vi & armis fecit insultum die &c. ap viñ de Xpionneth sup quendam ignotū et de eo traxit sanguinem cum una sagitt' contra pacem &c. Item dicunt qđ llū ap Deycus ap p̃flu et llū ap Gf Go3 de dñio de Yale yomen apud villam de Acton tres vaccas nigri colorē p̃l̃c xvj<sup>a</sup>. viij<sup>d</sup>. de bonis et cataff' Gweirvyll ṽz Deycus ap deys<sup>1</sup> die mercuŕ p̃x post festum s̃cī Michis Archi anno r̃ r̃ Edwardi quarti post conquestum vij<sup>o</sup> felonice furati fuerunt. Item dicunt qđ p̃l̃dci llū & llū die loco & anno sup̃d̃cis apud villam de Acton p̃l̃dca unam vaccam nigri colorē p̃l̃c x. s̃ de bonis et cataff' ṽz Deycus ap Deys<sup>1</sup> felonice furat' fuerunt. Item dicunt qđ David ap Tegyn Rob'tus ap Gf ap llū ap pllū Ricūs ap David ap Tegyñ et David ap Jollyn ap Jev'n voyñ nup de Esclush'm in dñio de Bromfeld p̃l̃dict' yomen Madoc Vaugh'm de minera et Guytyn Raz de Ruyaboñ in dñio p̃l̃dco yoman quod sunt cōmunes mercat' et Recept' Re3 furt' et animaliu furt' p̃ quod tenent' sunt det'iorat'. Dicunt eciam qđ Benet Bobyth Wiñms Taillo' Jankyn ap Jev'n ap Dd ap Pflu Deyo ap Mađ ap John Geffray Halkyn Gf ap Jankyn ap Jev'n ap Tudr nup de villa de Wrixh'm yomen sunt cōmunes mercat' et Recept' ut sup̃. Dicunt eciam qđ Madoc ap Howel ap Ithel yoman tenet comunem hospic' p̃ lusiorib3 taliaŕ3 kardar3 et aī contra defenē &c. apud viñ de Wrixh'm p̃l̃dict'. Item dicunt qđ Alsoñ ṽz Gruffith de villa p̃l̃dca Wydowe emebat salmoneŕ gallinas ancas et aī div'3 pisc̃ anteqm venerūt ad mercatum de Wrixh'm p̃l̃dca contra defenē &c. Item dicunt qđ Gf Vaugh'n de Marchwhieff in dñio p̃l̃dco yoman et Owen ap Jankyn de Akynbury<sup>2</sup> sunt obstupaverunt viam cindili Kat'ine ṽz David vi et armis et contra pacem &c. Item dicunt qđ Jankyn ap Madoc ap Jankyn de villa de Ruyabon in dñio de Bromfeld p̃l̃dca yoman quarto die m̃ augusti anno &c. apud villam de Mortoñ cepit et asportavit fenū Rees ap llū ap Eden ad valorem xij<sup>d</sup>. vi & armis et cont' pacem &c.

<sup>1</sup> Query, Deio !<sup>2</sup> Query, Abybury !



## NOTES FROM THE RECORDS OF INQUISITIONS,

HELD FOR THE COUNTY OF MERIONETH,

In the reigns of Edward III., Richard II., Henry VI., Henry VII.,  
and Henry VIII.

## No. III.

INQUISITIO apud Caernarvon,<sup>1</sup> coram Thoma Stanley, justiciario, 32 Henrici VI., per sacramenta Meurig Vachan, Rys ap Gruffith ap Aron, Howell ap Gruffith Derwas, Howell ap Meurig, Gruffith ap Ieuan ap Gruffith ap Edenyved Baz, [Bach,] Guttyn Lylly, Ieuan ap Howell ap Edenyved ap Ieuan Gethin, *Howell ap Llewelyn ap Gruffith Ddu*, Ieuan ap Enion ap Madoc, Howell Goz [goch] Vychan, Gruffith ap Yollyn, Llewellyn Vychan ap Enion ap Llewelyn, qui dicunt quod Guttyn ap Rys ap Einus, de Garthgynvour, apud Nanney, tres vaccas, precii 15<sup>s</sup> furat [sic] de Catallis Meurig Vachan; et quod Ieuan Goz [Goch] ap Llewelyn ap Gruffith, de Mathavarn, &c., apud Nanney, 4 vaccas, de bonis Ieuan ap Ynyr ap Ieuan ap Meurig; et quod Gwilim ap Einus ap Madogyn, de Garthbeibio, [et] Hwllyn ap Einus ap Madogyn, de eadem, apud Nanney, ceperunt six vaccas, de bonis Siamkin ap Gwennach.

Inquisitio capta loco et anno predicto, per sacramenta Jenkyn ap Iorwerth ap Enion, Ieuan Vychan ap Ieuan Tudur, Gruffith ap Ieuan Lloyd ap Enion, Ieuan Lloyd ap Gruffith ap y Gof, Ieuan ap Howell ap Ieuan ap Grono, Llewelyn ap Ieuan ap Enion ap Madoc ddu, Ieuan ap Gruffith ap Ieuan Lloyd ap Howell, Enion ap Ieuan ap Llewelyn ap Grono, Gruffith ap Llewelyn ap Grono, Llewelyn ap Ieuan ap David ap Tudur, Tudur ap Gruffith ap Tudur, John ap Gruffith ap Ednyved Ball, Ithell ap Ieuan ap Llewelyn ap David Rwth, qui dicunt quod Llewelyn ap Dio ap Einus Guyth, et Day[?] de Mallwyd, apud Ceiswyn 14 vaccas et juvenc', de bonis furat [sic] Llewelyn ap Ieuan ap Madoc Chwith; et quod David ap Llewelyn ap Gruffith ap Ithel, de Machynlleth, apud Pennal, 3 vaccas de bonis Dythg' verch Ieuan ap y Bola; et quod David ap Gruffith ap Ieuan Lloyd ap Ieuan Wendy, apud *B<sup>n</sup>vayl* [sic,] 2 boves de bonis Gruffith ap Ieuan Llloyd ap Enion furat [sic.] 202.

<sup>1</sup> Held at Caernarvon, for the county of Merioneth.

Inquisitio capta vt predicatur, per sacramenta Enion ap Gruffith ap Rys, John ap David Lloyd, Ieuan ap Tudur ap Grono, David ap Rys ap David, Madoc ap Ieuan Cott, Jenkin ap Rys Vorethus, Daudi ap Howell Vychan, Ithel ap David ap Llewelyn, Ieuan ap Decus ap David ap Iorwerth, Meredith ap Ieuan ap Enion, Ynyr Bannwr, Hopkin ap Ithel ap Iorwerth, Gruffith ap Llewelyn ap David, Howell ap Llewelyn ap Tudur, qui dicunt quod Guttun ap Ieuan ap David ap Ririd, Ieuan ap Ieuan ap Ieuan ap David ap Ririd, et Dackin ap Llewelyn ap Ieuan ap David, de Gartheiniok, apud Dwygraig, fecit insultum super Rys ap Llewelyn ap David Vachan, et eum felonice interfecerunt; et quod David ap Owen ap David Lloyd, Gruffith ap Gruffith ap Madoc Coz [Coch,] David ap Ieuan ap Madoc Coz, Howell ap Llewelyn Lloyd, Madoc ap Llewelyn Lloyd, Gwilim ap Tudur Hir, Gruffith ap Madoc ap David Lloyd, et Llewelyn Dyo, de Gartheiniok, fuerunt in auxilia, et quod predicti furaverunt 18 boves, de bonis predicti Rys.

Apud Towyn, inquisitio — Ieuan ap Howell ap Ieuan ap Grono, *David ap Madoc ap Jevan ap Cadwgan*, Tudur ap Gruffith ap Tudur, Gruffith ap Ieuan Lloyd ap Enion, John ap Griffith ap Edenyved Ball, Gruffith ap Llewelyn ap Enion ap Gwen, Gruffith ap Howell ap Gruffith, David ap Ithil ap David, Gruffith ap David ap Jevan ap Madoc, Ieuan Lloyd, Ieuan ap Gweth, Tudur ap Howell ap Ieuan, et Llewelyn ap Enion ap Ieuan, qui dicunt bon [sic] Ieuan ap Joukus ddu, apud Penmaen; et quod John ap Howell Gweythirpp, [?] de Machynlleth, interfecit John Whitswn ap Jak, apud Penmaen; et quod Gutt Bul ap Meredith ap Rys, [et] Llewelyn ap Meredith ap Howell Goz [Goch,] de Llengirig, [?] apud Penmaen, 6 vaccas de bonis Gruffith ap Tudur ap Gruffith, et Ieuan ap Iorwerth ap Madoc, furat [sic] — anno supradicto.

Inquisitio capta apud Caernarvon,<sup>1</sup> 33 Henrici VI., coram Thoma Stanle, justiciario — Gruffith Vychan ap Gruffith ap Enion, John [ap] Ieuan ap Enion, Gruffith ap Ieuan ap Ieuan Lloyd, Edneved ap Gruffith ap Madoc, Howell ap Gruffith ap Ieuan, Jenkin ap David ap Ieuan ap Enion, Nicklas Bamvyl, Griff' ap Ieuan, Griffri Vychan, Rys ap Howell, Ieuan ap David ap Iorwerth, David ap Madoc ap

<sup>1</sup> But for the county of Merioneth.

Ieuan, et Ieuan ap Joukus ap Cad', qui dicunt quod *Ynyr ddu ap Gwyn*, David ap Adda, Tudur ap Ieuan Baz [Bach,] Rys ap Madoc Vychan, de Llanddervel, apud Tref Gwynodull, furat [sic] 6 boves, [et] 15 vaccas, de catellis David ap David, alias David Benvras; et quod Rogerus ap Dio ap Llewelyn, [et] Madoc Lloyd, de Pennant melangell, furat [sic] de bonis Gruffith ap Ieuan ap y Giwn, [et] Gruffith ap Ieuan ap Llewelyn; et quod Medyn Har [sic,] de Mallwyd, apud Tref Dynam, comitatu Merioneth, de catallis Ed' ap Enion alias Ed' Dailiwr — [sic.]

31 Henrici VI. — Gruffith ap Llewelyn Sais, Ieuan ap Llewelyn Sais, Rys ap Gruffith ap Griffri, Howell ap Gruffith ap Tudur, Ieuan ap Howell ap Ieuan, Howell ap Meredith ap David, Ieuan Vychan ap Ieuan [ap] Tudur, Rys ap Meredith ap David, Niclas Bamvyl, Richard Bamvyl, *David ap Ieuf Lloyd, Howell ap Llewelyn ap Gruffith Ddu*, Rys ap Joukus ap David Moyl, Howell ap Llewelyn Sais, Gruffith ap Llewelyn Sais,<sup>1</sup> Gruffith ap Llewelyn ap Iorwerth, Rys ap Ieuan ap Gruffith, Llewelyn Sais, et Meredith ap Hwlkyn Lloyd, qui dicunt quod Ieuan ap David ap Llewelyn, de Mayntwrog, gent., apud Llanaber, interfecit Howel ap Ieuan ap Llewelyn.

Llewelyn ap Edeneved ap Aron, Wodwardus de Estimaner, presentat quod David ap Gruffith ap John, de Towyn, cecidit quere' de bonis &c., [?] domini Regis et quod Johannes Glyn, de eadem, clericus, apud Llanlloyde, cecidit 8 quere', et quod Gruffith ap John, de eadem, cecidit apud Llanlloyde, 6 quere', &c., apud Gwythelwynydd, anno predicto. apud Harlech [sic.]

Ieuan Cragh ap Jak, David Lloyd ap David ap Meredith, Howell ap Gryffith ap Tudur, Meredith Vychan ap Iorwerth ap Meredith, Rys ap Gruffith ap Griffri, Meredith ap Llewelyn ap Ieuan Vychan, Meredith ap Ieuan ap Llowargh, Jossyn Peredour, Llewelyn ap Enion ap Grono, David ap Iuaf Lloyd, Gruffith ap Llewelyn Sais, et Ieuan ap Llewelyn Sais, quod [sic] David ap Llewelyn ap Enion ap Ririd, Gwylim ap Einus ap Madogyn, Ieuan Lloyd ap Dio ap Heylun, Llewelyn ap Gruffith ap Ynyr, Guttun ap Owen ap David Lloyd, apud ffestinioc, furat [sic] 20 vaccas, precii iv<sup>u</sup> de

<sup>1</sup> It will be observed that the same name occurs twice in this jury; probably one should be Gruffith Vychan ap Llewelyn Sais. (See a subsequent Inq.)

bonis David ap y Mab Du, et vac' de bonis David ap Ieuan ap Enion ap Gruffith, Meredith ap Tudur ap Grono, David ap Griffith ap Ithel : Et quod Dio ap Ieuan Barker, et David ap Enion ap Adda, nuper de Llanaber, apud Llanaber, 3 vaccas furat [sic] de bonis Adda ap David Chwith, et Edeneved ap Ieuan Lloyd, et equum de bonis Dicus ap Ieuan Goz [Goch] ; et quod Meredith ap Gwilim Powys, de Llanwddyn, armiger, Jenson ap Howell ap Madoc ap Gwyn, [et] Janyyn ffranc, de eadem, apud ffestinioc, furat [sic] 23 cattal' [sic] de bonis Gwenllian verch Ieuan Lloyd, Lleuki verch Gruffith ap y Byr Lloyd, et Ieuan ap Deicus ap Iorwerth, et quod John ap Howell Chwymb[?] interfecit John ap Whitswn. 33 Henrici VI. 209.

Inquisitio capta apud Harlech, coram Thoma Burnby, Vicecomite, 33 Henrici VI.—Hugh ap Howell ap Rys ap Enion, Meredith ap Jeuan ap Llowargh, Howell ap Gruffith ap Tudur, Jorwerth ap Gruffith ap Tudur, David ap Llewelyn Vychan, Jeuan ap Howell ap Edeneved, Jeuan Vychan ap Jeuan Bwl, Jeuan ap Howell ap Jeuan ap Llewelyn, Rys ap Joukus ap David Moyl, Howell Gethin ap Jeuan Lloyd, David Lloyd ap David ap Llewelyn ap Ynyr, Jorwerth ap David ap Griffri, qui dicunt quod Vivion Palcus, gent., de Hardlegh, interfecit Robertum Clidro, apud Llanddwyne.

Inquisitio apud Carnarvon,<sup>1</sup> coram Thoma Stanle, 34 Henrici VI.—Jeuan Vychan ap Jeuan ap Tudur, Rys ap Howell Ddu, John ap Gruffith ap Edeneved Bwl, *Enion ap Gruffith Dduy*, Gruffith ap Jeuan Llwyd ap Enion, Llewelyn ap Jeuan ap David Saer, David ap Jeuan ap David Saer, Ithel ap Jeuan ap Llewelyn ap David Rwth, Gruffith ap Llewelyn ap Enion ap Gwen, Gruffith ap Llewelyn ap Jorwerth, Jeuan Lloyd ap Gruffith ap Grove, et Enion ap Dicus ap *David* [?] ap Enion Lloyd, qui dicunt Dacin ap Dio ap Gruffith ap Madoc, apud Corus furat [sic] vnum equum, de bonis Jeuan ap David Saer.<sup>2</sup>

W. W. E. W.

<sup>1</sup> But for the county of Merioneth.

<sup>2</sup> It will be seen that two sons of the person, from whom the horse was stolen, were upon the jury.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE President and Committee have decided that the Second Annual Meeting shall be held at Caernarvon, during the early part of September, 1848. The precise days, with other requisite information, will be made known to Members in the July number of the Journal of the Association.

Members are requested to make their preparations for contributing Papers, to be read at the meeting, as long beforehand as they possibly can; and to communicate to the General Secretaries, *at once*, the nature and probable extent of their researches. Papers are in preparation on the History and Antiquities of Caernarvon and its Castle; on the Early Celtic Remains of Caernarvonshire, and on various mediæval buildings in Wales, &c. &c.

Visits will be made to Bardsey island, and to many interesting spots along the coast of North Wales, on this occasion. A numerous Local Committee is in process of formation.

For a complete list of all the Members of the Association, and for the Laws and regulations, as adopted at the Aberystwyth meeting, Members are referred to the list appended to the present number of the Journal of the Association.

Members are requested to take notice that all who, in virtue of their donations, are entitled to receive the publications of the Association, will obtain them by making known to the General Secretaries, *without delay*, the address of their bookseller's London agent, or their own residence in town, where the publications will be immediately and punctually delivered by the publisher. Should any Members be in arrear of their numbers of the *Archæologia Cambrensis*, they are requested to inform the Secretaries of the circumstance, and their representations will be immediately attended to.

The addresses of the Secretaries are —

THE REV. JOHN WILLIAMS, Nerquis, Mold.

THE REV. H. LONGUEVILLE JONES, Llandegfan, Beaumarais.

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The *Proceedings of the Aberystwyth Meeting* have been reprinted from the Journal, and published in a separate form, price sixpence, and may be had of the publisher.

Members wishing to obtain the *First Volume* of the *Archæologia Cambrensis*, (only a *very few* copies of which have escaped the fire,)

are requested to send their names in to the publisher, who, as soon as one hundred names of subscribers are received, will proceed to reprint the numbers that have been destroyed.

The *Second Volume* of this publication is now complete, and may be had of the publisher, price 11s., in cloth boards, gilt.

## Correspondence.

### GWALCHMAI'S ODE TO OWAIN GWYNEDD.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—In Dr. W. O. Pughe's *Dictionary*, you will find several portions of the accompanying poem, translated; but, unfortunately, his translations of the same passages, do not tally with one another. In the Rev. Evan Evans (Brydydd Hir's) *Specimen of Welsh Poetry*, there is a sorry attempt made at a translation of it. The best I met with, is to be found in the *Cambro-Briton*, (vol. i. pp. 229–233,) which is a spirited poetical translation, made, no doubt, by the Editor, from a prose rendering of Dr. Pughe's, who contributed greatly to that periodical.

The poem is a difficult one to translate, owing to the obsolescence of the language, as well as to the elliptical mode of expression in use by the older Welsh poets. The present version, I trust, will be the means of soliciting an abler translation from the pen of some of your readers.

The poem commemorates a bloody engagement between OWAIN GWYNEDD<sup>1</sup> and some hostile invaders of his territory; but, as his territory had been invaded more than once, it is not positively known which invasion the poet commemorates. See *Cambro-Briton*, vol. i., p. 231.

#### GWALCHMAI'S ODE TO OWAIN GWYNEDD.

ARDWYREAF hael o hil Rodri  
Ardwyad gorwlad gwerlin teithi  
Teithiawg Prydain  
Twyth afyrdwyth Owain  
Teyrnain ni grain  
Ni grawn rei.

Teir lleng y daethant liant lestri  
Teir praff prif lynges wy bres brofi  
Un o Iwerddon  
Arall arfogion  
O'r Llychlynigion  
Llwrw hirion lli.

A'r drydedd dros for o Nordmandi  
Ar drapherth anferth anfad idi  
A draig Mon mor drud ei eissillud yn aer  
A bu terfysg taer i haer holi  
A ragdaw rewys dwys dyfysgi  
A rewina a thrin a thranc cymri

<sup>1</sup> Owain Gwynedd was Prince of North Wales from the year 1138 to 1169.

Ar gad gad greude  
 Ar gryd gryd graende  
 Ac am dal Mælfre  
 Mil fanieri.

Ar lad lad lachar ar bar beri  
 Ar ffwyr ffwyr ffyrfgawd ar fawd fodi  
 A Menai heb drai o drallanw gwaedryar  
 A lliw gwyar gwyr yn heli  
 A llurygawr glas a gloes trychni  
 A thrychion yn dud rag reidrud ri  
 A dygyfor Lloegr a dygyfrang a hi  
 Ac eu dygyfwrw yn astrusi  
 A dygyfod clod cledyf difri  
 Yn seith ugein ieith wy feith foli.

*Myvyr. Arch. vol. i., p. 167.*

*Translation.*

I will extol a generous one of the line of RHODRI,  
 The defender of the country's bounds, one having the bearing of a  
 noble race ;  
 And endowed with the genius of PRYDAIN.  
 O, the activity, the adroitness, of OWAIN !  
 A sovereign is he, who will neither cringe,  
 Nor hoard up wealth.

Three legions came in vessels of the deep,  
 Three large, first-rate, fleets suddenly to make an essay upon him ;  
 One from IWERDDON,  
 Another, armed with men from among the LLOCHLYNIANS,  
 Advancing onwards, long vessels of the deep :

And the third, had come across the sea, from NORMANDY,  
 With much ado, evil betide her.  
 And MONA's chief, his sons how daring in battle,  
 A violent stir was made to contest the ground with him ;  
 Before him revelled dire confusion,  
 And destruction, and toil, and honourable deaths ;  
 There was an engagement upon engagement, drenched with gore ;  
 A shriek upon shriek, of fierce anguish ;  
 And, upon the summit of MORLVRE, a thousand banners waving :

A slaughter upon slaughter, gleaming ; spears upon spears ;  
 And an onset upon onset, thick and afflicting ; drowning upon drowning ;  
 And MENAI knew no ebb from the overflow of the blood that gushed ;  
 And tinged was the brine with the gore of men :  
 And pale was the mail-clad warrior, and the pangs of disaster were felt ;  
 And mangled bodies lay prostrate before the Chief of the red-stained  
 lance.

Now, the tumultuous rising up of LLOEGRIA, and the encounter that  
 was had with her ;  
 And their having been thrown into perplexity,  
 And the fame gained by the sword that was held in contempt,  
 In seven score languages, long will this be celebrated.

## NOTES.

*Teithiawg Prydain*; "Having a right to Britain's throne;" "The heir of Britain."—Dr. O. Pughe, in his translation of the passage. "The glory of Britain."—Evans. The word *throne* is not in the original; nor does *teithiawg* signify an *heir*. *Teithiawg*; "Having faculties, qualities, or traits."—Dr. O. Pughe's *Dictionary*. Now, as the meaning of *teithiawg* is, according Dr. O. Pughe, "having faculties, qualities," &c., and since the hero of the poem could not possibly possess the *qualities* of a thing inanimate,—which a kingdom is,—the word *Prydain*, here, cannot mean the kingdom of Great Britain; but *Prydain*, the son of *Aedd Mawr*, or "Aedd the Great," who invaded this island, and then called it after his own name, *Ynys Prydain*; "The Isle of Prydain." Before his time, it was called *Y Vil Ynys*, or "Honey Island." The expression *Teithiawg Prydain*, must, therefore, signify one possessing the *qualities* or *traits* of Prydain. Now, that Owain Gwynedd possessed the like warlike spirit and skill with Prydain, the hero of history, no one would hesitate allowing; but, that he had a right, or that he was an heir to the British throne, cannot be proved.

*Twyth afdrwyth Owain*; "Ambition, the passion of Owain;" "The spring of Owain's passion;" "The active one in the course of wrath."—Dr. O. Pughe's translation of the passage. "Owen, brave and expert in arms."—Evans.

Dr. Davies, in his *Welsh-Latin Dictionary*, does not attempt giving a definition to *Twyth* or *Afdrwyth*; but Dr. O. Pughe does: as *Twyth*, "A spring, or pliancy; aptness to proceed; celerity; dispatch." *Afdrwyth*, "The impulse of the mind; passion."

*Twyth*, is not now used in common conversation; but its compound, *yetwyth*, is very common, signifying *flexible*, *pliant*, *supple*, *limber*. *Afdrwyth*, also, is out of common usage. As I am not quite satisfied with my rendering of this passage, I should be thankful to the readers of the *Archæologia*, living in the counties of Caernarvon and Anglesey, to let me know, through its medium, whether the words *twyth* and *afdrwyth* are still in existence there, or not.

*Ni grawn rei*; "Who hoards no treasures."—Dr. O. Pughe. The word *rei*, appears to be the Latin word *res*, *rei*. The Welsh poets were, and are still, allowed to introduce Latin words into their composition; but not words from any other foreign languages. This information I received from my preceptor in Welsh poetry; and which, he said, he had received from the bard who was his teacher.

The meaning of the sentence is plain; namely, That OWAIN GWYNEDD would not suffer himself to be bribed to a submission to another prince, or king; and that, in this respect, he acted worthy of his rank, and of the confidence the people had in him. It is expected of princes, as well as of kings, to be generous; and never to be miserly inclined.

"Na chrona d'aur, na chryn di,  
Gwr crin a gâr croni." *L. Morganwg.*

*Iwerddon*; "The Green Isle;" "Ireland."

*Llychlynigion*; "The Danes;" so called from the Baltic, which our bards called *Llychlyn*. *Llychlyn* is the name of Denmark and Norway, and all those northern regions mentioned in our bards.—Evans.

*Llhorw hirion lli*; "The long burden of the flood;" "Long stragglers of the deep."—Dr. O. Pughe's translation. "Making a grand appearance."—Evans.

The above is, perhaps, the only instance of *Llhorw* being followed by an adjective; and the sentence, in consequence, is acknowledged by all to be very obscure. The Rev. Thomas Price, in his *Hanes Cymru*, speaks of the difficulty of this sentence; and so did Dr. O. Pughe, in a conversation with me. Mr. Price gives it up, and makes no attempt at explaining it. Dr. O. Pughe, failing to make a grammatical construction of the sentence, aimed only at giving a conjectural meaning to it.

After what is stated above, it would be vanity and presumption in me to arrogate superior knowledge. However, it can do no harm were I to hazard an opinion.

The expressions *Cwmpo yn llwrw dy ben*, *To fall head foremost*; and *ar llwrw*, *directly*; are in common usage. May not the poet's sentence, *Llhorw hirion lli*, be elliptical; and when at full length, stand thus,—*Yn dyfod ar llhorw, yn llongau hirion lli*? That is, "Advancing *onwards*, long vessels of the deep;" which is the only rendering I could give of the passage in my translation of this difficult, but spirited ode.

Yours, &c.

NEVERNENSIS.



## CISTERCIAN ABBIES IN WALES.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — In turning over the pages of the Statutes of the Cistercian Order, a short time since, I found the two following passages relating to Welsh houses of this Rule. They are curious as showing a little laxity in the practices of some of the superiors; and, on the other hand, the care of the central authorities of the Cistercian Order to maintain strict discipline, even in their remotest establishments: —

P. 1298, vol. iv. “De abbatibus de Carlem, et de Valle Crucis, et de Amberconem, de quibus dicitur quod rarissime celebrant, et abstinent ab altari, committitur abbatibus de Forda et de Combremare, ut accedant ad domos eorum, et diligenter inquirent de præmissis, et quod invenerint per litteras suas, sequenti capitulo fideliter satagant nuntiare. Prædictis autem abbatibus auctoritate capituli generalis præcipitur, ut ad sequens capitulum Cistercium se præsentent, omni occasione remota, super oppositis responsuri.” — Statuta Anni. M.CC.I.

P. 1360. “Abbas de S. Cruce in Wallia, qui contra ordinis statuta litteras impetravit, ut liceret mulieribus ingredi domum suam, sex diebus sit in levi culpa, duobus eorum in pane et aqua, et XL. diebus extra stallum abbatibus, et eisdem diebus abstineat ab altari, impetratis etiam litteris non utatur.” Statut. 1234.

The names of Caerleon, Aberconwy, and Combremere or Combermere, will be recognized in the above forms. I suppose that the expression “de S. Cruce,” refers to Valle Crucis.

I remain, Gentlemen, &c.,

Llandegfan, Nov. 1, 1847.

ARCHÆOLOGUS.

## ANCIENT WELSH PROPHECIES FULFILLED.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — It is a curious thing to observe how some of our ancient national prophecies have become fulfilled by the changing circumstances of the age in which we live. A prophecy, too well known for me to quote it, foretold that there should be a high-way made through Nant Francon, — whereas it was then an impassable wilderness of rock, — and people would as soon have thought of making a road over Moel y Wyddfa, the highest peak of Snowdon: while another predicted the building of a bridge over the Menai; and yet they are both fulfilled, — the latter, being about to be doubly verified.

I now send you a third, by Robin Ddu; the possibility of which will soon be brought to the test, by the completion of the Chester and Holyhead railroad: —

Mi godav ymolchav yn Mon  
Boreu-bryd yn Nghaer-lleon  
Canol-bryd yn y Werddon  
Prydnhawn wrth dân mawn y Mon.

“I’ll rise and dress myself in Mona’s isle,  
Then in Caerlleon to breakfast stay awhile;  
In Erin’s land my noontide meal I’ll eat,  
Return, and sup by Mona’s fire of peat.”

Picture to yourself an ancient bard, who flourished five centuries ago, and was, for his great shrewdness, considered, by the common people, to be

a wizard, and you will have an idea of the author of the above epigram, — a man, whose mind was some centuries in advance of his own age, contemplating the vast strides science should make after his day; and thus foretelling the opening of the new road through Nant Francon, by Llyn Ogwen, — the erection of a bridge over the Menai, — and, in this epigram, the rapid means of travelling, &c.

I remain, &c.,

CYMRŌ.

### DERIVATION OF CYMMER.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — In reply to a query in your last No., vol. ii., p. 328, as to the derivation of Cymmer, in the name of Cymmer Abbey, there can be no doubt but that it has some reference to the confluence of the rivers, Wnion and Maw, at a short distance from these interesting remains. This is not a solitary instance of the application of this term to the union of two or more streams; and it is worthy of remark, that wherever it occurs, they are such as to create a doubt which of them is the most considerable. The falling of a small stream into a large one, is invariably called an Aber; but, where the junction is formed by two, of equal magnitude, the term Cymmer, seems to have been applied by the aboriginal inhabitants. It is also worthy of remark, that this term is applied, in South Wales, in the singular number, while, in North Wales, it is used in the plural. Of the former instance, we have Pont y Cymmer, near Llantrisant, and Llyn y Cymmer, near Llanidloes; of the latter, we find Cymmerau applied to the union of the Erch and the Heli, in Eifionydd, and of two other streams near Dolymoch, in the parish of Ffestiniog.

The same term is applied to similar localities in Ireland; and hence, the Irish lexicographers have defined the word Cymmer to signify a water valley, or natural drain and bed of a river. The confluence of the three streams which form the harbour of Waterford, is called at this day, Cymmer na tri wysg. The word admits of analysis into Cy and Mer, — both of which elements are found in great abundance in the composition of words of purely British origin, — the one implying concentration, and the other humidity. Mer, and Merau, are used in South Wales, to denote watery districts. In its primitive sense, the word Mer implies water, in a stagnant or inactive state; and hence, it is used to designate a morbid and sluggish disposition. Its compound, *dadmer*, is applied to water, when it has recovered its moving power after a frost; and *diferu*, to distil, is a word still more expressive of the stagnation implied by Mer.

The Anglo-Saxons adopted this word, in its application to standing water and lakes, which they called Maeres. Water limits being the chief boundaries acknowledged by the laws of Howel dda, the word Mere, became equivalent to that of boundary; and *Mercia*, one of the largest portions of the Heptarchy, so called from the number of lakes with which it abounded, (?) is, by a strange anomaly, said to be the land of limits. The inhabitants of valleys, and mountain defiles, are called in the Irish language, *Cymmeraig*; and this circumstance points out the etymon of Cymry, Cimbri, Cumberland, &c., the term being generally applied to nations dwelling in mountainous districts. Homer places the Cimmerii in a defile near Cumæ, in Italy, which was so hemmed in by a range of hills, that the rays of the sun could

hardly penetrate into their abodes ; and hence, Cimmerian darkness has become proverbial.

Similarity in sound, however, is not always a criterion in questions of etymology. As an instance, *Cymmerford*, in Wiltshire, is a name given to the junction of two streams which flow into the Afon. The Saxon Chronicle, however, which records a sanguinary encounter at this spot, between two Saxon chieftains, in the year 800, styles the locality *Cain-maerefod*, which has been corrupted into *Cymmerfod*, *Cain*, being at this day, the name of one of these streams.

VARRO.

## Miscellaneous Notices.

CAERLEON ANTIQUARIAN ASSOCIATION. — At a meeting of friends to the formation of a museum of antiquities at Caerleon, held at the Priory, on Thursday, 28th October, 1847, Lieut. Col. Sir Digby Mackworth, Bart., in the chair,—it was resolved :

That a society be formed, to be called the “Caerleon Antiquarian Association.”

That its objects be, first, to form a museum of the antiquities found at Caerleon and in the neighbouring districts ; and secondly, the furtherance of any antiquarian pursuit, whether by excavation or otherwise.

That the members consist of donors to the amount of £2 ; of gentlemen who shall subscribe annually 5s. ; of ladies subscribing annually 2s. 6d. ; also of those who shall be elected members on account of donations of value to the museum.

That the officers of the society consist of a Patron, a President, a Secretary, and six Committee men, any two of whom shall form a quorum: the Patron, President, and Secretary, to be ex-officio members of the Committee.

That an annual meeting of the members shall be held at Caerleon on the first Wednesday in July, for the election of officers, for the transaction of general business, and occasionally for excavations in the neighbourhood, and the delivery of original articles on antiquarian subjects.

That the Lord Bishop of the diocese be requested to give the sanction of his name as the patron of the society.

That the following gentlemen be appointed officers of the society until the next annual meeting :

PRESIDENT : Lieut. Col. Sir Digby Mackworth, Bart.

SECRETARY : John Edward Lee, Esq.

### COMMITTEE-MEN :

Rev. Daniel Jones.

H. M. Hawkins, Esq.

Rev. William Powell.

Iltyd Nicholl, Esq.

John Jenkins, jun., Esq.

John Butler, Esq.

That the liberal offer by Lieut. Colonel Sir Digby Mackworth, Bart., of a lease for ninety-nine years, at one shilling per annum, of the lower room in the Town Hall, and the upper one when required by the society, be thankfully accepted, it being fully understood that in case the museum, from unforeseen causes, should be given up, the lease shall revert to the owner.

That the owners of any antiquities from Caerleon or the neighbouring districts be requested to deposit them in the museum : such antiquities to be entered in a book kept for the purpose, and to remain the property of the

present owners, to whom they shall revert in case, from unforeseen causes, at any future period, the museum should be given up.

That all donors and annual subscribers to the society shall have free admission to the museum, and that they shall also have the right of introducing their friends by a written order.

That the admission fee to those not furnished with an order shall be sixpence for each person.

That a notice be painted on the door of the museum, stating where the key is kept, and also the terms of admission to non-members.

That the committee shall have the power of calling a general meeting of the society during the year, should they deem it necessary.

That Mr. Edmund Jones of Bullmoor, and Mr. Francis Fox, as donors of valuable articles to the museum, be elected honorary members.

That all donations and subscriptions be paid to the secretary; and that the first annual subscriptions be considered due on the first of January, 1848, in advance for that year.

That the secretary be requested to have these proceedings lithographed, with an account of the donations and subscriptions; and that two copies be forwarded to each member.

(Signed) DIGBY MACKWORTH, CHAIRMAN.

That the thanks of this meeting be given to Lieut. Colonel Sir Digby Mackworth, Bart., for his conduct in the chair."

Donations to the amount of £42. 0s. 6d. have since been made to this Association, and annual subscriptions to the amount of £10. 15s.

ST. DAVID'S CATHEDRAL.—We are glad to learn that the spirit of restoration has visited the ancient metropolitical church of Wales. Considerable improvements have been commenced, and are still in active progress. A fine Decorated window, from a design by Mr. Butterfield, has been inserted in the large opening at the extremity of the north transept, hitherto blocked up. Two Decorated windows have been placed in the aisles, both copied from an original example still remaining there. One of these is due to the munificence of the Rev. N. Davies, M.A., prebendary of St. Nicholas. The rood screen and loft are also being restored by a subscription, raised chiefly among members of the university of Oxford. The screen is the work of Bishop Gower, who built the palaces of Lamphey and St. David's; and is a remarkably elegant specimen of Decorated stonework. Previously to the restoration it was in a most lamentable condition, being partly supported by heavy timber stays, and half blocked up with boarding. It is now rendered perfectly sound, and is cleared of its unsightly impediments. The entrance to the choir passes through the centre of the screen, under a stone ceiling of skeleton groining. The portion to the south of the entrance opens north, south, and west, by arches decorated with hanging tracery, and contains two tombs with groined roofs, divided by a traceried arch. Immediately north of the entrance there is a third tomb, surmounted, like the others, by a recumbent effigy of an ecclesiastic. The staircase to the loft is masked by the northern portion of the screen, and is approached by a doorway with an octagonal arch. In the front of the northern section there are three niches, which seem to bear a date prior to the southern portion. The arches have the vine-leaf moulding. The interior was originally painted; the crucifixion, the evangelistic symbols, and other sacred devices, being still visible. It is intended to substitute a light gate of wrought iron for the unsightly doors that now occupy the choir entrance, to lay down the platform in front of the screen with encaustic tiles, and to relieve the stone work with polychrome.

A projecting cornice of oak has been substituted for the incongruous balustrade which previously disfigured the rood loft. The Norman choir-arch, which had been walled up for many years, has been opened down to the springing, and, it is hoped, will ultimately be entirely opened, and the decayed piers restored. The whole has been done under the able direction of Mr. Butterfield. Great praise is due to the Dean and Chapter for the zeal and activity they have shown in the restoration of their venerable fabric, and their readiness to accept and second the efforts of those who have contributed to the repairs. Much remains to be done; we trust that this is but the beginning of a more complete restoration, and that it will hereafter be made the object of a diocesan or national subscription.

**CHURCH BUILDING AND RESTORING IN THE DIOCESE OF BANGOR.**—We are happy to be able to announce that the following important works are in progress in this diocese, under the professional inspection, and from the designs, of H. Kennedy, Esq.

**PENTIR CHAPEL**, parish of Bangor; a new church building near the old one, of Early English design, with very beautiful details, and accommodating 342 persons.

**MEYLLTEYRN PARISH CHURCH**; a new building of the Decorated style, on the site of the old one, to hold 200 persons.

**LLANNEGON PARISH CHURCH.** This important double-aisled church, of the Early Perpendicular period, is restoring, and is nearly finished, in a highly judicious manner.

**LLANELHAIARN PARISH CHURCH.** The restoration of the whole building, and the re-arrangement of the interior, are in progress.

**LLANDWROG PARISH**; the new chapel of St. Thomas, at Cefn, in this parish, is now building in the Early English style, to hold 303 persons.

**LLANGOWNADL PARISH CHURCH** is going to be restored.

**LLANBERIS PARISH CHURCH** This highly curious building, which may be considered an unique specimen of timber work in the interior, is going to be restored carefully. We are very glad to find that a rumour, industriously spread abroad some time ago, of its intended demolition, never had any substantial foundation.

**LLANFAELLOG.** A new parish church, in the Early English style, is now erecting in this parish.

We may add to the above list, that a new church at Gaerwen, in the parish of Llanfihangel Ysgeifiog, is now erecting by H. Kennedy, Esq., who in the kindest manner consented to carry into effect the plans of an amateur architect, and to improve them by his own professional taste and experience.

The interior of Penmynydd church has been entirely rearranged and newly fitted, under the superintendence of a managing committee with the Dean of Bangor at their head. It is to the Tudor Chapel, in this church, that her Most Gracious Majesty has granted the sum of £50 for its restoration.

We understand that it is in contemplation to establish a new periodical, to circulate almost exclusively among the Fellows and Members of the Learned Societies. The idea was suggested in June last, in the treatise on the "Learned Societies and Printing Clubs," by the Rev. A. Hume, LL.D., F.S.A.<sup>1</sup> for the purpose of forming a permanent bond of union among the *disjecta membra* as they now exist. As far as we can learn of the plan at present, it is intended that the publication shall give a brief account of the proceedings of every Learned Society in the kingdom, and abstracts, more or less

<sup>1</sup> Longman and Co., post 8vo, 8s. 6d.

extended, of important and original papers. Thus each Fellow would have a general idea of what was going forward in other societies as well as his own, and the literary fraternity would be more cemented. If each volume were to commence with the year, it could give the entire proceedings of the various societies for the current session; one number would probably embrace the meeting of the British Association alone, and another could contain a sufficient account of the congresses of the various Archæological Societies. We like the idea very much, and have no doubt that the publication may be made highly useful to literature and science.

**CELTIC REMAINS IN RUSSIA.**—The Archæological Commission of Kiew, established by order of the emperor of Russia, has been turning its attention to the tumuli and carneddau which abound on the plains of Southern Russia. An immense tumulus, in particular, at Perepetowka, has been lately opened under the auspices of this society, and found to contain skeletons, metallic disks, fragments of iron axes, bracelets and ear-rings in gold and silver, collars of bone and vitrified clay, &c. This commission has already published several numbers of its Transactions. An Archæological and Numismatic Society has also been founded at St. Petersburg, by the Imperial government.

We have received the fourth and fifth numbers of the seventh volume of the *Annales Archéologiques*, published by M. Didron, Secretary of the Committee of Arts and Monuments, and also Secretary for France and Brittany of the Cambrian Archæological Association. These numbers, like their predecessors, contain the usual amount of profound and valuable information. We find in them the commencement of a series of papers on the military architecture of the middle ages, by M. Verdier, who is also a member of our Association; and some interesting articles on the cathedrals of Amiens and Cologne. There is also a learned article on early musical instruments by M. de Coussemaker. We are glad of any opportunity to recommend this elaborate and sumptuous publication to our readers' notice.

**BUTLER FAMILY.**—A correspondent, in noticing our extracts of the pedigree of the family, vol. ii. p. 297, observes, "Arnold Butler of Dunraven Castle was the first of that family in South Wales. His descendent, Sir John Butler, married Jane Vaughan of Bradwarden." In connection with this subject we have received, through the politeness of Sir Thomas Phillipps, Bart., F.S.A., an extract from Fenton's MSS. in the Herald's College, corroborating the extract already given from Winter's Pembrokeshire pedigrees.

**MONUMENT AT CWM DU.**—A correspondent observes that the dexter arms on the stone at Cwm du, Brecknockshire, (see *Arch. Camb.* vol. ii. p. 276,) may have belonged to a descendent of Reginald de Sully, one of Fitz Hamon's twelve knights; and that the bearings on both shields are English,—not Welsh.

**ARMS OF VALLE CRUCIS ABBEY.**—The authority for the armorial bearings of the Abbey given in *Arch. Camb.* vol. i. p. 297, was the Salusbury pedigree at Wynnstay, a high authority, corroborated by other MSS., &c.—A. LL.

**NOTICE TO CORRESPONDENTS.**—We have received several papers, for which we cannot find room in our pages; and among them some communications which are, to a certain extent, foreign to our purpose. Among the latter a valuable paper of a controversial nature has been contributed; which, though shewing great research, we are unable to admit; inasmuch as it is more of a theological than an archæological character, and, if printed in the *Archæologia Cambrensis*, would compel us to insert any replies that might be made.

## Reviews.

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1. A GUIDE TO THE CASTLE OF NEWCASTLE UPON TYNE. 1 vol. 12mo. Newcastle, E. and T. BRUCE. 1847.

A good guide-book is always useful to the antiquarian reader, because, if antiquities be well described in any locality whatever, they help the study of similar remains in other spots. Thus, the present book, though professing to be only a guide to one particular castle, contains a great number of observations that will prove of value to whoever examines into castellated architecture, and will tend to throw light on various points connected with the history of that class of remains. We do not profess to know anything ourselves of the edifice which it describes; but we can infer the value of it, in an architectural point of view, from the description given of its actual condition.

The work is written in an easy and unpretending, but correct style; and, without any attempt at display, conveys a larger quantity of real information, than is found in most publications of the same kind. It is profusely illustrated with wood-cuts; several of which, by the obliging attention of the author, Mr. J. C. Bruce, — who does not put his name to the title-page, — we are enabled to give to our readers. It is, withal, a very cheap work, selling for only a shilling, which, we presume, to be far below the cost price of any individual copy. We only wish that we could see similar Guide Books published for each of our Welsh Castles, Caernarvon, Conwy, Caerphilly, Pembroke, &c. For some of them in North Wales we intend supplying the deficiency ourselves. The following extracts will give a good notion of the castle, and of the work: —

The important town of Newcastle upon Tyne derives its name from the building which we are about to examine. Some prior structure must have existed in the vicinity of the present castle. Whether the ancient Britons fortified the hill on which it stands does not appear; but it is quite certain the Romans occupied it with military works. When digging, a few years ago, the foundations for the county courts, numerous Roman remains were found.

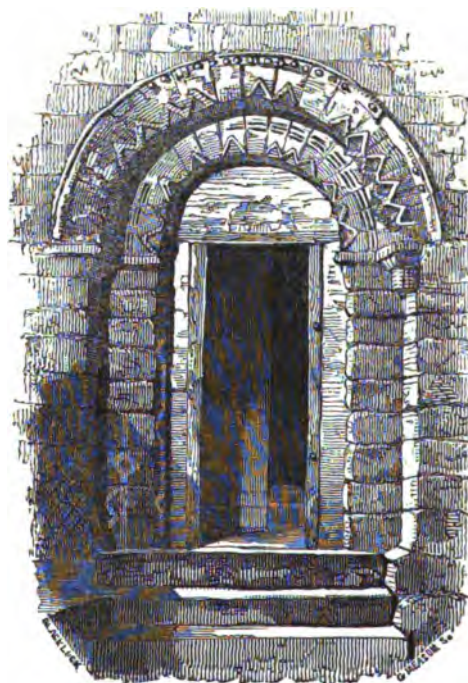
About the year 120, the Emperor Hadrian threw a bridge over the Tyne, on the site of the present one. The importance of this work gave to the town the appellation of Pons Ælii. As a means of commanding the bridge, the fortification on the Moot Hill would be of great consequence. After the departure of the Romans, the town of Newcastle, under the name of Monk Chester, continued to be a place of importance, and was the principal residence of the Earls of Northumberland. . . .

The keep is nearly square, measuring sixty-two by fifty-six feet. The tower, which protects the stairs of entrance, may be regarded as a separate structure applied to the eastern side of the main building. This peculiarity of construction is very well shown in the view of the castle here given. The height of the keep is ninety-seven feet. The thickness of the walls is very remarkable, — they measure seventeen feet in the lower parts, and fourteen above. A reference to the section that fronts the title page will show that there is almost more wall than habitable space in the building. In consequence of the walls diminishing in thickness as they rise, the rooms in the upper stories are larger than those beneath. The gloomy and massive character of the pile must strike every beholder. Although several of the windows have, in modern times, been enlarged, it is yet apparent with what extreme caution any aperture has been made in the walls. The western side, which, on account of the level nature of the ground leading to it, was probably most exposed to the attack of an enemy, was almost totally destitute of windows, though pierced with occasional loop-holes for the transmission of arrows against a foe.

The Normans usually lavished a large amount of ornament upon the western door-way of their churches, and they laboured to make the architectural character



View of the Keep



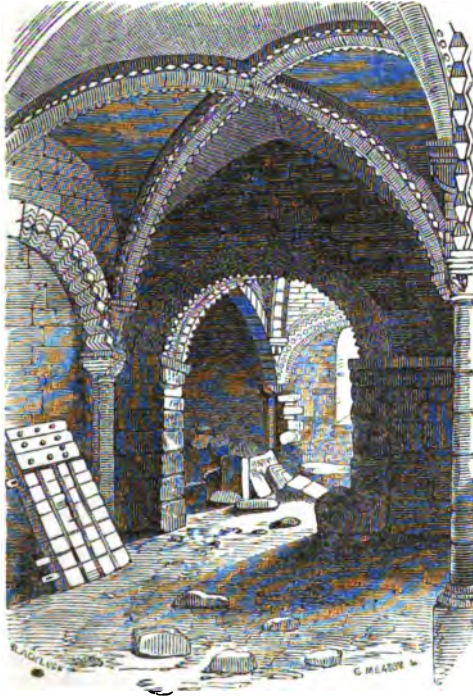
Doorway of the Castle.



of the great door-ways of their castles worthy of the rank of the commandants. This door-way has been of the richest character; few can view the traces of its mouldings, which have survived the ravages of eight hundred years, without admiration.

This door-way does not seem to have been protected by a portcullis. It is doubtful whether the portcullis had been invented at the period of the erection of this castle. It was, however, introduced into military architecture not long after: it was used in the castle of Rochester, and some other Norman keeps of a late date.

We now descend; at the foot of the stairs we enter a small dark chamber (D in the plan of the ground-story) popularly, though I suspect incorrectly, termed the vestry, and then we come into the chapel.



Interior of the Chapel.

In the course of my rambles throughout England, I have visited many mediæval fortifications, and in some of them have seen larger, and, so far as depends upon a bold development of parts, more imposing chapels, but I am not aware of any that equals this in richness of decoration. At present, it is in a state of dilapidation and disorder, but it will probably not remain so much longer. Some partial renovations took place in 1813, but they were abruptly terminated. The chevron or zig-zag moulding is the prevailing ornament in this chapel. It is profusely used in the arches, the windows, and the ribs of the groining.

Some pieces of sculpture, of various dates, at present lie in the chapel. They are sketched in the accompanying wood-cut. The hunting piece is evidently Roman. The female figure does not date further back than the time of Elizabeth; it was brought here from St. Nicholas' church.

Brand, in concluding his account of the Castle, says: "If there has been a dungeon in this keep, as there probably was, I mean that dreary kind of mansion to which the only entrance was by a square hole in the top, it must have been filled up, as no traces thereof can be discovered at present." I recently made some little



Remains in the Chapel.

attempts to discover this supposed dungeon. I thought it most likely to be under the vestry. Partly by excavation, and partly by boring, I went to the depth of six feet and a half, without meeting with any vacuity, or any signs of a vaulted covering, or any looseness in the materials composing the floor. I next pierced the nave of the chapel, to the depth of five feet six inches, in vain. I also tried the large dungeon in two places, to the depth of about five feet, with a like result.

It might be satisfactory to pursue the investigation further, but subsequent reflection induces me to give up the idea of there having been an underground dungeon. With the exception of Rochester, which was built some time after this, is there an example of an underground dungeon being in a Norman keep? It is chiefly, at least, in the Edwardian castle that we meet with those pit-like cavities that Brand refers to, and of which we have excellent examples in Alnwick and Warkworth Castles. The life of an enemy was unhappily of too little value in the estimation of the Norman soldiery, in King William's days, to induce them to construct with elaborate care underground dungeons. They had an easier way of securing a troublesome foe—they gave him six feet of earth! The object of the Norman castles was the protection of the garrison, not the annoyance of a foe. They built it in order to maintain existence in the midst of a deeply injured and exasperated population. A dungeon may be sought for, but I suspect will not be found.

In making these investigations I was surprised at the solidity of the floors of the building. In every instance I found them to consist of a mass of rubble, which became more firm the deeper I went. I am disposed to think that the foundation of the keep consists of a solid square of rough masonry well compacted with mortar, and built up from a depth of perhaps twelve or fourteen feet.

2. AN ARCHÆOLOGICAL INDEX TO REMAINS OF ANTIQUITY OF THE CELTIC, ROMANO-BRITISH, AND ANGLO-SAXON, PERIODS. By J. T. AKERMAN, F.S.A., &c. 1 vol., 8vo. London: J. RUSSELL SMITH. 1847.

A most useful book is here presented to the antiquarian public, forming a compendious manual of the antiquities of three highly interesting periods. It does not go into any long disquisitions on the antiquities of which it treats, but taking only well-known types into consideration, it gives a clear and concise account of the remains of each period, and illustrates them with a considerable number of examples drawn from the best authenticated sources. The chief merit of this work is, that it brings the subjects of which it treats in a brief and clear manner before the reader's eye; and, without professing to be a "*Corpus Antiquitatum Absolutissimum*," it serves as a ready and compendious index for general reference. The plates, classified in chrono-

logical order, contain outline views of a vast number of genuine antique objects, of the three periods in question; and the reader who merely casts his eye over these, and refers to the explanatory letter-press, will be able to refresh his memory, and to methodize his knowledge more than he would at first expect. The Roman and Anglo-Saxon periods seem, to us, to be the best portions of the work; but we have been greatly pleased with the whole: and we have ranged it on our table along with the various archæological works of the day, as one of our familiar spirits.

One of the most useful parts of this book, however, is the Appendix; itself worthy to be printed in a separate form. We need do no more than mention the articles it contains, to show its value. They are as follows:—Antonini *Iter Britanniarum*; Ptolemy's *Geography of the British Islands*; the *Notitiæ Dignitatum*; the *Itinerary of Richard of Cirencester*; and last, not least,—for it is a most excellent thing,—a *Classified Index to Papers in the Archæologia*, (Vols. I., to XXXI.,) published by the Society of Antiquaries, and relating to the three periods comprised in this work.

The plates are no less than nineteen in number; and though the objects are represented on a small scale, yet, from their being only in outline, they are sufficiently clear to serve as good guides to those who are enquiring after such matters.

We would suggest, that to the List of Abbreviations in Roman Inscriptions, should be added a List of all the abbreviated titles of the Roman Emperors,—a collection that would be of great use to the young numismatist, and the student of Roman antiquities. We hope that this work may go through many editions.

### 3. THE ANTIQUITIES FOUND AT HOYLAKE, IN CHESHIRE. Described by A. HUME, LL.D., F.S.A., &c. London: Longmans. 1847.

This short work, which we hope is only the prelude to other and more extensive publications by its learned author, on similar subjects, contains a most interesting account of numerous articles of antiquity lately found near Hoylake, in Cheshire. The spot, in full sight of the Flintshire shore, and on the very confines of Wales, demands the attention of Welsh antiquaries; and, therefore, we are glad to lay it before our readers. The illustrations, which, including a map, are numerous and well executed, and for some of which we are indebted to Dr. Hume's kindness, give an excellent idea of the nature of the objects discovered: and for the account of the finding of them, we will quote the author's own words:—

In the spring of 1846, I happened to be in the parsonage of Hoylake, and observing on the chimney-piece some articles of great curiosity, and of evident antiquity, I borrowed them for the purpose of exhibiting them at the Literary and Philosophical Society of Liverpool. I was informed that these were but a small portion of what had been procured by a poor man in the village, who occasionally amused himself by picking them up on the sea shore. It was supposed that he acted partly from an undefined feeling of curiosity, and partly with the intention of bestowing the articles as toys.

A few weeks after this, the interest of the curious was again excited by an ancient skull, which Dr. Carson had found near the same spot; and, continuing his researches, he procured other bones, and a leaden instrument resembling a weight. All of these bore strong marks of antiquity.

It then appeared that the matter was deserving of a thorough investigation, and a number of gentlemen proceeded to the spot; but the state of the weather, and other causes, prevented them from adding any new fact to those previously known. The entire stock of the original collector was procured, however, and it, together with the articles previously shown, and a few obtained subsequently, constitutes the whole of those that are described here.

It must not be supposed that a large number of metallic articles was obtained in a mass, or all together, as if they had originally formed one collection. They are evidently of different ages in point of time, and they were also sufficiently varied in point of space. To secure accuracy, I proceeded to Hoylake on several occasions, and went over all the locality with the old man who found the articles. The evidences which I possessed, internal and external, coincided exactly with the account which he gave.

The place which is known as the submarine forest, and to which several members of the Literary and Philosophical Society of Liverpool made an excursion in April, 1845, lies between the lighthouse at Leasowe and the mouth of the Dee. To whatever cause the fact is attributable, it is unquestionable that a place in which large quantities of vegetable matter attained maturity and decay, is now daily covered by the tide. The particular portion of it which lies west of the Dove Marks on the shore, or the "Dove Spit" in the water, is the locality of the antiquities; and we are bound to infer that it must have been a scene for human intercourse, as well as the site of a forest. It is directly to the seaward of the hamlet called Great Meola, and does not strictly extend so far west as Hoylake, the distance of which is about half a mile.

The area over which the articles were found is several acres in extent, and consists of a bottom of light blue clay, with black earth like turf bog at the top. It is, of course, lower than the adjacent land, but probably not more than two or three feet, if so much; while a sand-hill—variable according to the state of the wind—rest upon this bed, and presents its side to the sea, from four to twelve and even twenty feet high. From indications, both on the land and on the shore, below high water mark, it is obvious that the present top of the black earth was, at one time, the actual surface of the land; and on it the articles have been picked up occasionally, at low water, during a period of several years. They were most readily obtained, as might be expected, on bright sunny days; and they were always sought for in places which the action of the water had left quite clean. Very few were obtained by breaking up the masses of black earth, or indeed any where but on the surface; so that the tide may yet be daily washing over many articles of value, or may have swept away hundreds of others. The collector has been resident in the village for thirty-six years, during the last eighteen of which he had abundant leisure, and the procuring of the articles was a source of amusement to him during the greater part of that time.

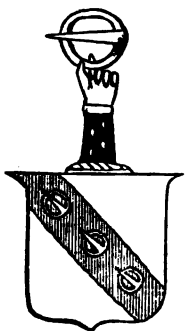
The collection, at first sight, appeared to be an indiscriminate accumulation of hardware rubbish, where articles of various forms, whole or in part, were thrown together in considerable quantities; and, without a careful examination, the whole might have been abandoned as spurious. An attempt to reduce them to order exhibited their true character rather better; for it was found that there were buckles, brooches, rings, pins, coins, hooks, needles, ornaments of various kinds, and articles the uses of which are not known. There are, in all, upwards of four hundred pieces, perfect and imperfect, many of which are of a miscellaneous character. It is remarkable that there is not among them a single weapon of any kind, nor any thing that seems to indicate a violation of the habits and scenes of peaceful life.

The more important of these articles may be arranged as follows:—

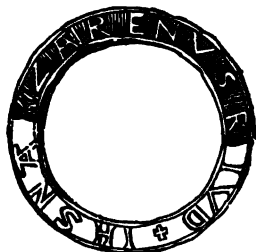
Buckles, more than .....	100
Rings, exclusive of fragments .....	20
Skewers, or pins .....	6
Tags, or terminations of straps .....	30
Needles .....	3
Needle-cases .....	2
Brooches .....	3
Fibulae .....	3
Amulets, or beads .....	8
Fish-hook .....	1
Key .....	1
Cross .....	1

To some, it will, no doubt, be surprising to find such a large proportion of buckles; but this surprise is the result of judging from an erroneous standard. We are to bear in mind that, at the period to which some of the most modern of these undoubtedly refer us, buttons were quite unknown; the various parts of the dress were attached by laces, by tying, by straps of leather or of cloth, and by buckles. They were a necessary part of the outfit, therefore, and were used by men and women, by young and old, by civil and military persons. They are the very articles,

therefore, which we should expect to find in a district which may have been, or which must have been, inhabited for a long period.



Arms of Cane.



Rim of leaden token.

Until the time of Edward III., however, Wirrall was still a forest; but it was not the less fitted to be the position of British towns and villages. This circumstance may also in part account for the quantities of timber still found here, similar to those which were found in Bagmere and Ellesmere two centuries ago. From the period when Wirrall was disafforested, it, of course, became much better known. The Roman station at Hilbre was taken possession of by monks; and the shepherd, the husbandman, the sailor, and the ecclesiastic, passed frequently over the district that had long been known only to the forester or the sportsman. Villages were, no doubt, built, and others extended; and there can be little doubt that the convenience of Hoylake, for purposes of navigation, caused it early to attain considerable celebrity. For several centuries, it was the practical Liverpool of our north-western coast. It was one of the great landing-places from Ireland. It has been celebrated in history, as the place of embarkation of William III., at the period of the Revolution; and it was the place from which William Penn sailed with his friends when going to colonize or "plant" the State to which he gave his name. Since that time, strange causes have been in operation, sufficient to account for more than all the changes which these antiquities suggest to the mind.

The following is an extract from Capt. Denham's *Mersey and Dee*:—

"Hoylake was once the roadstead of Britain's fleet; and here William III., embarked with his army, for Ireland, in 1690. It was then called *Hyle*, or *High-lake*, being behind or in-shore of *Hyle-sand*; and where, in those days, the 'great ships put out part of their lading, to lighten them for sailing over the flats into Liverpool. Indeed, within the present century, the *Princessa* frigate found mooring-room there."—p. 25.

"We look back only 150 years, and perceive *Hyle-lake half-a-mile wide*, with 15 feet water at its western, and 30 feet at its eastern, entrance; sheltered from N.E. to N.W. by one extensive sand-bank, only covered at high-water springs, and known as *Hyle-sand*. At the present day, we behold it as a mere dyke, of 70 fathoms wide, having but 18 feet water retained at low water, in a small pool  $\frac{1}{4}$  of a mile long at its centre, with but 2 feet at its western entrance instead of 15, and actually *dry* across its eastern, where there *were* 30 feet at low water!"—p. 96

I was informed by Dr. Traill, of Edinburgh, that a few years ago a large number of curious articles had been picked up on the Hoyle bank, presenting several characteristics similar to those of the present articles. They were of the same miscellaneous character. They consisted of articles of various dates, and they were found in great abundance. He referred me to several individuals in Liverpool as likely to possess some of them; but I have been unable to trace them. Dr. Traill also stated, that at the low water of spring tides the foundations of houses could have been distinctly traced, at a recent period, on the Hoyle bank.

On enquiring of Mr. Hartley, of the Dock Office, I received the following information:—

"All that I know of any antiquities in the neighbourhood of Hoylake is, that of having heard that a *grave-yard* had been found at low water of spring tides, at a considerable distance from the shore, where turf and timber were also found. The discovery was, I understand, made by a brother of the late Mr. Alexander Nimmo, the engineer, a few years ago, when surveying there with an intention of running a canal from the Mersey into the Dee, near Hoylake."

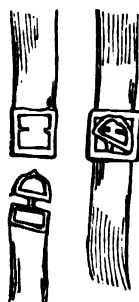
There was, within the last twenty years, a Roman sudatory visible on Hilbre island; but the recent changes, mainly connected with the telegraph station, have removed it from view.

The traditions of the district and observation mutually confirm each other—that in certain parts the sea is gaining on the land. Between the Hoyle bank and the shore the sand of the Dee is deposited, and the land is extending; but at the part of the shore opposite the eastern point of the bank, the force of the waves is unbroken, and here the water is extending. It is just at this point that the antiquities were procured, and that the other evidences exist of the site of habitations below high water mark.

The Hoyle bank itself is undergoing important changes. Within less than a century, it was visible at all periods of the tide, and in all seasons; and, in an ancient map, a copy of which is said to be preserved at Mostyn Hall, in Flintshire, cattle are represented as grazing upon it.



Buckle with a hinge.



Buckle with a swivel.

From the circumstance of a Roman station, or camp, having been discovered on Hilbre island, at the mouth of the Dee,—and this is a part of the antiquities of Wirrall Hundred which we should be glad to see Dr. Hume applying his antiquarian knowledge towards illustrating,—it becomes an enquiry of importance to the Welsh antiquary whether any, and what, traces of Roman roads, may be found on the coast of the Dee immediately opposite. It is, indeed, known, that the land has changed its shape very considerably hereabouts; and, a member of the Cambrian Archæological Association, resident in that district, has suggested that, at a remote period, the Mersey and the Dee had but one mouth, far out to the sea-ward of what is now *terra firma*. Nevertheless, as the Romans were well acquainted with the mineral treasures of Flintshire, they must have had some means of crossing the Dee at its mouth; and this hint may be of use to those who are induced to examine the localities. If Dr. Hume would apply the antiquarian and scientific treasures of his mind to elucidating the connection between Welsh and Cheshire antiquities, many interesting discoveries might be anticipated.

# PRIVATE PUPILS

IN

NORTH WALES.

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The REV. H. LONGUEVILLE JONES, M.A., late Fellow of  
Magdalene College, Cambridge, receives as pupils, Gentlemen  
finishing their Education, or reading for College.

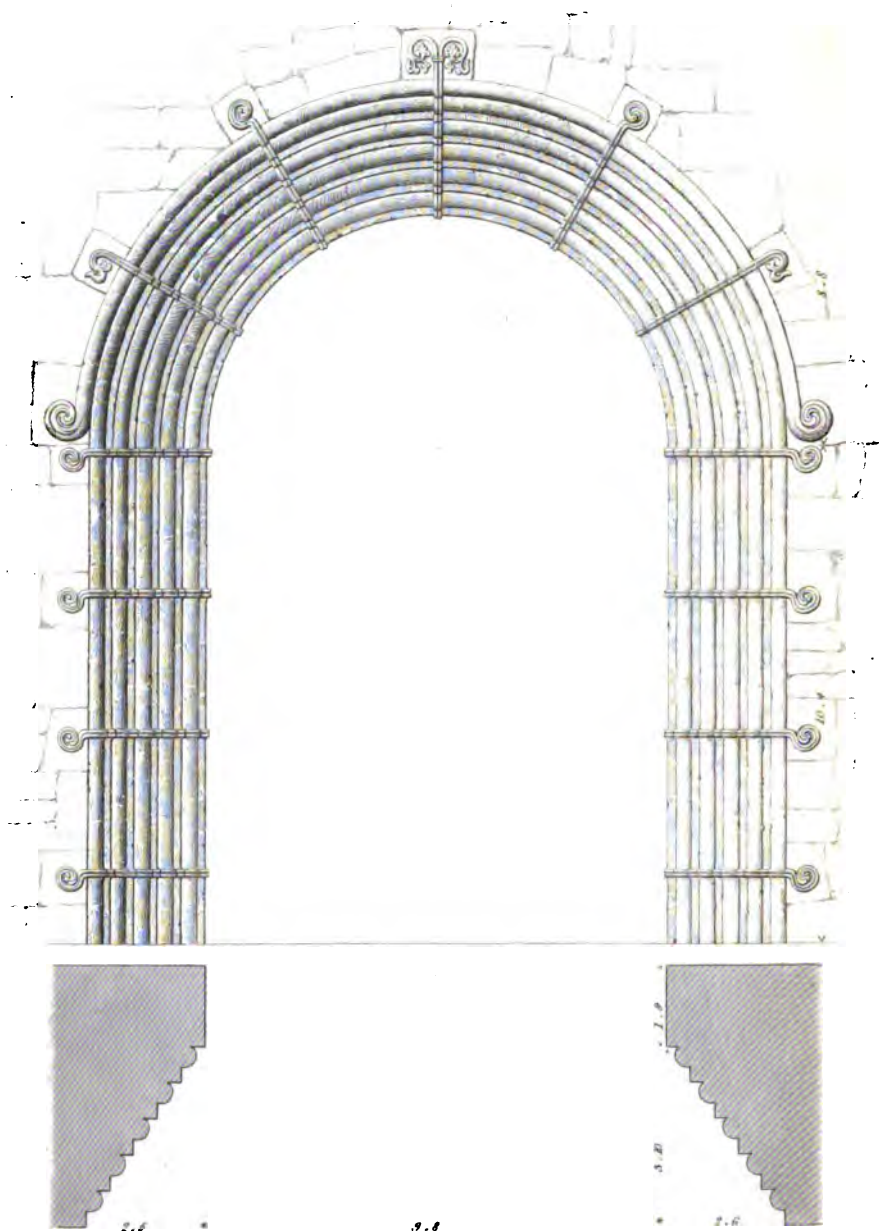
The terms are £150 per annum. College pupils, reading  
during the vacations, can be accommodated in the neighbour-  
hood, and pay the usual College Fees for Private Tuition.

*Beaumarais.*









P

WEST DOOR WAY OF NAVE.

STRATA FLORIDA ABBEY.

Scale 1/4 inch to 1 foot.



Scale 4 inch to 1 foot.

# Archaeologia Cambrensis.

No. X. — APRIL, 1848.

## ROMAN REMAINS IN MONTGOMERYSHIRE.

[This paper was sent to the Meeting at Aberystwyth, accompanied by an elaborate Map, which was exhibited, and attracted great attention : but, owing to the shortness of time, it was not read.]

THE following observations, which may be considered only as the commencement of my investigations in this county, are the result of personal inquiry and inspection, in which I have endeavoured to be as minute and careful as possible ; not being accompanied by a more experienced antiquary my investigations have not been so extensive, and perhaps not so interesting, as they might otherwise have been rendered.

I commenced my investigations at Caersws (a hamlet in the parish of Llanwnnog, situated midway between Newtown and Llanidloes), so well known as being the traditionary site of a Roman camp or station. Apart from tradition, the remains in and surrounding this spot, prove that it must have been a place of some importance at a remote period, if not a stronghold of the Cæsars. The first thing to arrest the attention would be the indications of a camp, and here we have one of the usual Roman construction, situated upon a rising ground nearly in the centre of an opening of the valley, in such a position as the Romans in the plenitude of their wisdom would select. The valley in this spot is open and surrounded by four hills of moderate height.

The camp is situated nearly a hundred yards from the village, upon ground belonging to J. Offley Crewe Read, Esq., and upon an elevation commanding the surrounding neighbourhood and the passes. On the surrounding high ground are the remains of several military posts. The camp is of a

rectangular form, rounded at the corners, nearly square; the whole area would be about four acres. It is divided into four fields, and intersected by lanes almost at right angles, indicating as it were the situations of the ancient streets. The bearings of the sides are north and east. Within the precincts of the camp is a farm-house called *Pendre*. The ground having been under cultivation for a length of years, the vallum has been much levelled, and the fosse completely filled. It is to be regretted that Pennant, that accurate tourist and antiquary, did not minutely describe it, for at the time of his visit to Caersws, the fosse must have been tolerably perfect; and at the commencement of the present century, it has been described to me as being in a state, that a plan, together with a section of its vallum, fosse, and agger, could have been given with great accuracy. Without much excavation a minute description of them at the present could not be given; and as they remain there is but little that is interesting. It is my impression that if proper and extensive excavations were undertaken, Roman buildings would be discovered. In the year 1832, while workmen were forming a new line of road from Caersws to Pont-y-ddolgoch, (passing through the camp,) a large quantity of *red sandstone* was dug out, some of the blocks were of great bulk, and bearing the rough marks of the chisel. They also dug into what appeared to be a vault, and also to a drain or passage, built in Roman masonry. These were partially explored by some of the workmen, and were again closed in. Roman bricks and tiles were discovered at the time, with dark and *sooty* matter adhering to them. Ashes and earth of a dark nature, as if mixed with soot, were thrown up. As far as regards the remains of art, &c. found, they have been but few. A gold coin of the Emperor Nero was found, together with a few other pieces of coin, which were immediately seized upon and distributed, so that at present I can get no account of them. A glass prism, four inches in length and one in thickness, discovered there, was until lately, in the possession of Evan Kinsey, Esq., of Moat; so was a small *quern* or hand-mill in the possession of one Thomas Edwards, near the village. Small fragments of stained glass were found. Several Roman bricks with impressions on them have been found at different times; the one mentioned by Pennant, and said to be placed in the chimney of a house at Caersws, is reported

to have been purchased by Captain Wemyss, of Aberystwyth. A gold chain was found in a field near the Park, and I am informed that it was bought by a stranger in the neighbourhood, for a few shillings. Fragments of Samian ware, Roman tiles, and mortar, are scattered about the fields. It may be here mentioned as being connected with this neighbourhood, that, some years ago, an urn was found near the farm-house of Ffinnant, in the parish of Trefeglwys, containing a quantity of coin, and ashes of a dark colour; the person removing the urn broke it accidentally to fragments. One of the coins is now in the possession of Mr. Powell, of Trewythen.

The station at Caersws is connected with other stations by five roads. The Roman road principally mentioned, and usually the most noted, is the *Via Devana* or *Sarn Swsan*, which points from here north east towards the station of Mediolanum. This road has been frequently noticed by several writers and tourists. Not being satisfied with the description given of it, I was induced to survey it personally, and with the aid of the parish surveys I have been enabled to note its position, I believe with exactness. Having provided myself with a guide, its direction I ascertained to lie north-east from the camp, traversing the fields between it and the Newtown turnpike road, where it crosses on the Newtown side of the cross roads leading from Caersws to Bwlchyffridd and Llanfair, and takes its direction through two fields on Gwynfynydd mountain and on the south side of the Gwynfynydd *encampment*, to the Pound; at which place it crosses the Bwlchyffridd road and ascends a gentle acclivity on the common. Here I must notice, that at this place a sunken road or trench was pointed out to me by one informant as being the Roman line of road, but which is nought else than an old British road or trackway, the proper Roman line being close to it, and for a short distance appears in the form of a sunken road. After leaving this ground it appears in the form of a ridge, through fields adjoining the Llanfair road, passing by small cottages towards the Newhouse in Aberhavesp parish, it then enters land belonging to Mr. Tilsley, of Llwydcoed, and ascends the hill on Llwydcoed ground. As is shewn on the map, it makes several turns before reaching the summit of the hill. This road is mentioned by Sir Richard Colt Hoare, and others, as crossing

Bwlch-cae-haidd, but here I beg leave to differ from them; it leaves Bwlch-cae-haidd about half-a-mile to the eastward, and takes a northerly direction through lands belonging to General Procter, up to a single ash tree, thence to a place called *Sarn Sŵsi*, crossing three fields to a gateway in a stone-wall which divides Aberhavesp and Tregynon parishes, part of which gateway is on the site of the Roman road. At this place it enters Tregynon parish and crosses Tregynon hills, still continuing the same direction. At a short distance from this wall it enters a field on the common belonging to Ffrwd Wen farm, at which place, in consequence of being unable to provide myself with a guide at the time who knew the country forward, the common being of some extent and dreary, and being desirous of having, if possible, its correct direction and bearings, I relinquished the survey, intending at a future time to resume it to the confines of the county. Regarding the character of the road, the parts near the camp at Caersws have been represented to me as being composed of blocks of stone, and well paved; in fields having been under cultivation for a lengthened period, all traces of pavement have disappeared. At a remote part from the camp I had it examined, at which place it appeared to be composed of gravel and broken or loose stones, with large stones at the sides of the road. I enquired of a labourer at work in a field through which the line passed, who informed me that he had been digging through it on the hill between forty and fifty years ago and had seen no traces of pavement, other than gravel and loose stones. The breadth of the road is about fifteen feet.

Returning to Caersws and pursuing my enquiries relative to the other branches, I found (as laid down in the accompanying map) a branch leading towards Pont-y-ddolgoch, crossing the turnpike road on Henblas farm, and taking the direction of Plasau-duon and Bwlch-y-garreg to the hill, called Mynydd Llynmawr. This road may lead to the station Mons HERIRI, and I presume would pass by Bala. Connected with this road, the fragment of a traditional story was related to me, of Caersws as having been the residence of a queen, that at one time three queens met there, and that one of them came from the north along this road. Might not this contain some evidence towards establishing the name of *Sarn Helen* for this road instead of *Sarn-y-lleng*? Caersws is reported to have been



once the residence of a lord of Arwystli. The road leading to the Roman station *Maglona* near Machynlleth, is represented on the map as going by Trefeglwys; it has not been investigated for more than a mile beyond the village. From Caersws to Birchen-House Ground, beyond the village of Trefeglwys, it may be traced almost in an unbroken line. The remaining portion of the road towards Machynlleth I conceive would incline through the valley of Llanwryglyn to the turnpike road leading from Llanidloes to Machynlleth, and unite with that road at *Cefn Dylife*. In this neighbourhood I presume would lie the mine works, asserted to be worked by the Romans in the parish of Trefeglwys. I have not been able yet to investigate further this way. In a field belonging to Cyffiau farm, and also Ffinnant, in the same parish, are two solitary stones measuring nearly six feet in height, and about three feet in thickness; they are noticed on the Ordnance Survey as *erect stones*. They do not belong to the geological formations of the neighbourhood; they are of the conglomerate rocks, and have evidently been transported hither from some distance. These stones have no inscriptions; of their purpose I have no conjecture. They are distant from each other about half a mile, and about twenty yards from the Roman line of road.

A road proceeds from Caersws to the station at Cwm on the river Ython, near Builth. Its correct course I am not yet prepared to establish. I have placed on the map two roads, meeting at a carn, and passing by Polyn-y-groes-ddu. That the proper line is one of these two from a tradition existing, and of the two it appears more probable that the one marked as going through Little London to be the principal one; yet I would risk an opinion that the two branches may be established as Roman lines. I intend exploring these parts more minutely, at an early period.

The next line of road issuing from the station at Caersws proceeds eastward along the course of the Severn, towards the station of Caer Flôs near Montgomery. As Sir R. C. Hoare's description of it holds good, for the most part, to the present day, I shall quote it from his annotations on Giraldus. "From Caersws the Roman road steered its course easterly to a farm house called *Maesmawr*, belonging to Mr. Price Davies, whose house may be almost said to stand *upon it*, for it passes directly *through* a gateway adjoining. On examining

the line on each side of this house, I plainly distinguished the road with its stratum of gravel in the banks of the river both to the west and east, so often as the capricious Severn altered its course. Between the house and the river the causeway is very visible. The road is intersected a third time by the Severn, when it is easily traced to the turnpike road by the elevated ridge of a long ledge that stands upon it, and comes out opposite to a small farm house surrounded with fir trees, and near some ponds by the road side. From this place I could not ascertain its course with any degree of certainty, though informed that after traversing some meadows, it found the public road at a place called *Pen-y-strowed*,<sup>1</sup> a corruption, perhaps, of *Pen-y-straed*, or *Pen-y-street*, the head of the street." Since the visit of this gentleman to the neighbourhood, portions of it have frequently been discovered between *Penstrowed* and Newtown, and parts of the present turnpike road are on the Roman line. A portion of it was discovered when workmen were altering the line of road by Glanhafren. It enters the ground before Glanhafren Hall on the north side of the turnpike road, and continues almost in a direct line through the fields adjoining it, until it crosses the turnpike road at the upper part of the Green, Newtown, to a small pot-house called the Green Tavern; and continues its course in the fields south of the new church, to houses in the brick-fields, on property of the late Mrs. Owen, where a portion of it was discovered some years ago; hence it directs its course close to the rectory, through fields towards an encampment or Roman out-post, opposite the parish church of Llanllwchaiarn. I have yet had no further traces of the road, but it has been discovered between there and the station at Gaer, in different places.

*Newtown.*

T. W. HANCOCK.

<sup>1</sup> Before reaching Penstrowed Church it comes to a bridge called Pont-y-gwenwyn-fach where it unites with the present line of turnpike road; tradition asserts that a troop of horses were poisoned while watering at this place; from this circumstance the bridge is called Pont-y-gwenwyn-fach.

## ANCIENT BRITISH CROSS, OR AMULET.



THE Cross here represented was found by a labourer in digging in his cottage garden, about the year 1801, on the property of Edward Lloyd Esq., of Rhagatt, in Merionethshire. The name of the cottage, Plas y Cedyrn, commonly pronounced Plas Cadyrn, would indicate that the spot was once famous for having been the resting place of warriors,—“mighty men of old, men of renown,” whose names are now lost to tradition. The fact is corroborated by the immediate neighbourhood, on the same hill, of Rhagatt, corrupted probably from Rhag y Cad, Front of the Host, eastward, and of Caer y Drewyn, to the north west, the site of a still extensively visible British encampment, which appears to have been occupied by the Welsh force, which at this point effectually repelled the invasion of Henry II.

From its form of a Roman lamp, resembling those found at Herculaneum, and in the Catacombs, and also from the material, which is hard, of a dingy green, and of an apparently composite metal, the date of the cross is to be referred to a much earlier period,—early enough indeed to admit of belief that it was religiously preserved as a relic of primæval piety, at the time of the gathering on Caer y Drewyn of the Cymry, to stem the Norman irruption. The perforation at the top may have been made for the purpose of suspension round the neck, or to the girdle, in the same manner as the crucifix may be now seen fastened to that of persons living in the religious state in the Catholic church. On the whole, it is reasonable to ascribe it to the age of British primitive Christianity, and thus it derives additional interest from the proba-

bility that it was manufactured within the island during the era of its Roman occupation. Similarly shaped crosses are said to have been found in barrows in various places, and particularly at Hamburg on the Elbe, but on this head the writer has been unable to meet with any accurate information. The subject appears to merit further elucidation from the researches of antiquaries.

H. W. L.

### ON THE GOLD CORSELET FOUND NEAR MOLD, FLINTSHIRE.

THOUGH the discovery of this unique and splendid corselet took place some years ago, viz., A.D. 1833, yet, as no very satisfactory conjectures relative to the distinguished wearer were then offered, it is presented once more to the notice of the public, in the hope that the extensive progress, which archæology has since made, may enable some of the readers of this Journal to throw additional light upon its history.

We shall preface our account with a "ghost story," which is as singular as it is true. A *considerable* time previous to the discovery, an old woman, on her return from Mold late one night, saw an apparition "of unusual size, and clothed in a coat of gold, which shone like the sun," crossing her road to the identical spot where the treasure was afterwards found,<sup>1</sup> and which was commonly known by the name of "Bryn yr Ellyllon," or the *Goblins' Hill*. We stop not to inquire into the probable nature of this spectre, whether it was really an emigrant from the unseen world, or merely the effect of imagination, or some other optical illusion; it is sufficient for us that the old woman herself was convinced of its personality. And no less curious is it, that she should have mentioned the circumstance on the following morning,

<sup>1</sup> This circumstance is mentioned by the Rev. C. B. Clough, Vicar of Mold, (and now Archdeacon of St. Asaph,) in a letter communicated by him to John Gage, Esq., Director of the Society of Antiquaries, where he moreover adds: "Her having related this story is an undoubted fact." It is from this letter, as well as that of Mr. Gage, addressed to Sir Henry Ellis, Secretary of the said Society, and printed in the *Archæologia*, vol. xxvi., that we have culled our particulars respecting the corselet itself, and the manner of its discovery.

amongst others, to the very person whose workmen dug out the breast-plate!

The spot in question was situated about a quarter of a mile from the town of Mold, on the Chester road, and is described as a small gravel bank, of which there are several at a little distance from the river Alun, in the same neighbourhood. A part of it had been cut off in the formation of the road; and gravel for some necessary purposes having been afterwards raised out of the remainder, a considerable pit was thus made into the adjoining field. A new tenant having entered upon the land, and deeming this hole unsightly, employed labourers to fill it up by shovelling down the top of the bank. It was whilst thus engaged that the men found the corselet, at the depth of about four feet from the top of the mound, and, as it evidently appeared from the nature of the soil, upon the original surface of the field. It lay as it would have been worn, with the breast upwards — the back parts doubled behind — and containing within it a considerable number of small bones, vertebræ, &c., from two to three inches in length. The scull, of an ordinary size, lay at the upper end; but no bones of the extremities were noticed.

The corselet was composed of a thin solid plate of gold, three feet seven inches long, eight inches wide in the centre, and weighing about seventeen ounces.<sup>1</sup> It had a figured pattern, consisting of raised curves with channels between, in most of which is a variety of ornaments in relief, punched, and finished with tools of different sizes. Two series of ornaments, one of which partakes of the character of the nail-head, have ridges in fine dotted lines embossed; and all the curves, as well as the other ornaments, excepting the smaller pellets, have at their base a border of fine dots indented. Upon it, in rows, lay a quantity of beads, evidently made of amber, or some kind of resin, as they broke bright and clear, and burned well, with the smell of that substance. There were also remains of coarse cloth, or serge, which, as it appeared to be connected with, or to enclose the beads, very probably formed their covering, being fastened round the

<sup>1</sup> Before the proper value of the corselet was ascertained, several persons were allowed to break off and carry away small pieces of it, which considerably impaired its form. The writer saw a piece about an inch long, which Archdeacon Clough had succeeded in recovering very lately.

edges or upon parts of the corselet as a braiding. There were also several pieces of copper, which seem to have served as a stiffening or inner case of the armour. As it is not, however, our intention in this place so much to describe the form and workmanship of the breast-plate, as to invite attention to the history of its original possessor, and the circumstances of its interment, we must refer those of our readers who wish for more minute details on the former points to an illustrated Letter<sup>1</sup> of John Gage, Esq., F.R.S., Director to the Society of Antiquaries, (*Archæologia*, vol. xxvi.,) or better still to the British Museum, where the relic itself is preserved, — and proceed with the main subject of our inquiry.

The body, as before remarked, seems to have been laid on the original surface of the ground, whilst upon and around it were piled from three to four hundred loads of stones — some of them being very large, and weighing from eight to ten hundred pounds or more. As no *cistvaen* was observed to enclose the corpse, the idea is suggested that it was some execrable person that was buried here, it being customary, after the general introduction of church-yard interment, to expose the bodies of great criminals, where passers by flung stones upon them, and thus raised *carns*, naturally proportionate to the amount of detestation in which their memory was held. From this practice arose the well known proverb, "*carn ar dy wyneb*," a *carn upon thy face*, when any ill is wished to a man. Moreover the name of the spot, which indicated it to be the haunt of ghosts, would lend corroboration to this hypothesis.

But, on the other hand, it is said that the state in which the armour was found shews clearly that it must have been protected from the crushing weight of the mound; and, though the workmen did not notice any thing like a vault in it, that it is not unlikely that some of the large stones were so disposed as to form a rude *cistvaen*, which might easily have escaped their observance, being unconscious of what they were about. If the case were so, we might reasonably presume that the *carn* in question was a distinguished warrior's grave. The "*Englynion y Beddau*,"

<sup>1</sup> This Letter contains two plates, one of which exhibits a portion of the corselet, drawn to the full size; and the other, the whole of it on a reduced scale.

(*Stanzas of the Graves*.) printed in the *Myvyrian Archaiology*, vol. i. p. 77, prove that this mode of interring the brave continued in Wales more or less until the sixth or seventh century.

Further, may we not suppose that the corpse was originally enclosed in a wooden coffin, and that, by the time this gave way and perished, the earth around it had become so hard and solid as not to crush it to any great extent? It is said that "a quantity of wood-charcoal was found, which was like sponge, and when pressed, discharged a black fluid:"<sup>1</sup> might not this have been pieces of the coffin?

We find that the custom of burying the dead in coffins of wood was known in Wales in the sixth century. Thus Llywarch Hen, in his Elegy on Cynddylan, Prince of Pengwern:—

"My heart how it throbs with misery,  
That the *black boards* should be joined, to inclose  
The fair flesh of Cynddylan, the foremost in a hundred hosts!"<sup>2</sup>

It is remarkable that about two or three yards from the spot where the corselet lay, an urn was also found, containing a vast quantity of burnt bones and ashes. Of this circumstance, two solutions may be offered. First, that the urn was deposited here at a former period, perhaps in Druidical times, and that the sacred character of the spot led to its being selected as the burial place of our hero subsequently. Secondly, that supposing both the entire and burnt bodies were buried at the same time, the former, when alive, had professed Christianity, whilst the latter had remained a pagan, and they were thus buried according to the custom of their respective creeds; though it is hardly credible that a Christian would wish to be so near an infidel in his death.

This is not, however, the only instance where cremation and inhumation of human bodies have been met with in the same barrow. A similar discovery was made in the neighbourhood of Scarborough, in 1835, and other places at various times. Gage, who was present at the opening of the barrow near Scarborough, says, in reference to it, that the figured pattern on an earthen vessel found with the skele-

<sup>1</sup> Archdeacon Clough's Letter.

<sup>2</sup> Heroic Elegies, &c., p. 75.

ton, and that on the urn found with the burnt bones, were so far of the same character, that the deposits might both be pronounced to belong to the same age and people.<sup>1</sup>

Still the question recurs, Who was the person who wore the golden corselet? That he was a Briton and a man of note, we think, admits of no doubt; for, though no ornament exactly similar to the one under consideration, has yet been discovered in the British isles, it is well known that gold in various forms did constitute an eminent feature in the early dress and armour of the Welsh Chieftains. Thus Aneurin, in his *Gododin*, sings:—

“ Three hundred battle knights  
Of Eiddyn in gilded armour,  
Three loricated hosts  
Three leaders with *golden chains*.”<sup>2</sup>

Llywarch Hen describes the Prince of Reged as carrying

“ A *golden shield* on his shoulder ;”<sup>3</sup>

and one of his own sons as

“ Wearing *golden spurs* ;”<sup>4</sup>

adding further,

“ Four and twenty sons I have had,  
Wearing the *golden chain*, leader of armies.”<sup>5</sup>

The Triads<sup>6</sup> represent Rhiwallon, Rhun, and Calwaladr, as being privileged to wear *golden bands* round the neck, arms, and knees. We also meet in the poems with “*eurgalch*,” *gold enamel*, and “*eurgaen*,” *gold covering*:—

“ A brave leader —  
A hawk in *gold enamel*, in *gold armour*.”<sup>7</sup>  
*Cynddelw*, 1150–1200.

and “*eurlen*,” *gold vestment*, and “*eurdudded*,” *gold garment*, besides several other compounds of similar signification.

As the body was not burnt, we may perhaps safely date its interment subsequently to the Christian era, and pro-

<sup>1</sup> See his letter to Sir Henry Ellis.

<sup>2</sup> *Myf. Arch.*, vol. i. p. 4.

<sup>3</sup> *Heroic Elegies*, &c., p. 37.

<sup>4</sup> *Ib.* p. 131.

<sup>5</sup> *Ib.* p. 135.

<sup>6</sup> *Myf. Arch.*, vol. ii. p. 62.

<sup>7</sup> *Ib.* vol. i. p. 214.



bably not later than the sixth or seventh century, at which time the cairns and barrows were fast getting out of fashion. This, of course, is on the supposition that it had met with an honourable burial.

Dr. Owen Pughe conjectured that it might be the body of Benlli Gawr, whose camp occupied the summit of one of the neighbouring hills.<sup>1</sup> But this cannot be, since, according to Nennius, Benlli Gawr had no place of sepulture; for, in punishment of his refusal to receive St. Germanus into his city, the historian says, "*ignis de coelo cecidit, et combussit arcem, et omnes qui cum Tyranno (i.e. Benlli) erant, nec ultra apparuerunt, nec arx reedificata est usque in hodiernum diem.*"<sup>2</sup> Neither could Bryn yr Ellyllon, as Mr. Fenton supposed, have been the tomb of Beli the son of Benlli, which is thus noticed in the "Englynion y Beddau:"—

"Whose is the grave in the Great Plain?—

Proud was his hand on the weapon of war;—

It is the grave of Beli the son of Benlli Gawr."<sup>3</sup>

For this was at a distance of ten or twelve miles from Bryn yr Ellyllon, and in a distinct comot, namely in Yale proper, as the following notice testifies:—"The tall stones of Maes Mawr, (*the Great Plain.*) There is a spot on the mountain between Yale and Ystrad Alun, above Rhyd y Gyfartha, called the Great Plain, where occurred the battle between Meilyr ab . . . . . and Beli ab Benlli Gawr, and where Beli was slain; and Meirion erected two stones, one at each end of the grave, which remained until within the last forty years. It was then that a wicked person, one Edward ab Sion ab Llewelyn of Yale, owner of the piece of land which had been enclosed out of the mountain where the grave and stones were, came and pulled up the stones, and placed them over the pipe of a lime kiln. There, in consequence of the intense heat and great weight, they broke. Whereupon he burnt them into lime in the kiln, though they had been there for many hundred years. And a bad end happened unto him who had thus defaced the grave of the deceased soldier, about which the bard, in the Stanzas on the Graves of the British Warriors, sang this verse."<sup>4</sup>

<sup>1</sup> i.e. Moel Fenlli.    <sup>2</sup> Nennii Historia Britt. apud Gale, pp. 105, 106.

<sup>3</sup> Myf. Arch., vol. i. p. 82.

<sup>4</sup> See Hanes Cymru, p. 35.

Were we sure of any necessary connection between Alun and the river so called, we might be disposed to regard Bryn yr Ellyllon as the tomb of that person, which is thus recorded in the "Englynion y Beddau :—

"The grave of Alun,—thy form is seen yonder by the rolling stream ;—  
On the declivity  
Is the grave of Rhun the son of Alun."<sup>1</sup>

Could this river have obtained its proper name from "the grave of Alun," having been before known only as "Trewred," or *the impelling stream*? Who Alun was, however, when he flourished, and how he obtained renown, we have no means of ascertaining, as there is no further mention of him in history.

Or was the spot in question the burial place of one of those heroes who fought under the "Apostolic leaders" on Maes Garmon against the Picts and Saxons? The intervening distance is not more than two miles, and we know that the enemy were pursued towards the river, many of them indeed having lost their lives in endeavouring to cross it. This occurred about A.D. 430, not long after the final departure of the Romans from the island.

The practice of burying in cairns and barrows was not probably in vogue as late as the eighth century, when Offa's dyke was formed, otherwise we might be allowed to conjecture Bryn yr Ellyllon to be the tomb of one who had fallen in repelling the Saxon encroachment in this neighbourhood—the said barrier passing within a short distance from the spot.

These suggestions are made, as before observed, with a view to promote further inquiry on the subject, which is so full of interest both to the historian and the antiquary. Let others contribute their opinions and theories, and let the whole evidence be carefully weighed, and doubtless we shall ultimately arrive near the truth.

AB ITHEL.

<sup>1</sup> Myv. Arch., vol. i. p. 80.

# INSCRIBED STONE AT LLANGIAN, CAERNARVONSHIRE.



Inscribed Stone, Llangian, Caernarvonshire.

IN the church-yard of Llangian, Caernarvonshire, and on the southern side of the church, stands an erect stone, which probably once supported a sun-dial, judging from the nails still remaining in its head. The eastern side of this stone bears an early inscription, the merit of decyphering which is due to T. L. D. Jones Parry, Esq., of Madryn Park, who caused the ground to be cleared from its base, and took accurate rubbings of the inscribed portion. In his account of it, this gentleman says: "Upon our removing the earth from the foot of the stone, where it had been allowed to accumulate, I was agreeably surprised to find it neatly paved round, the paving sinking slightly towards the middle. While digging we came upon a coin, which however proved to be nothing more valuable than a copper token of the Parys Mountain Mining Company. The stone itself is three feet

ten inches high; and from its base to the circumference of the pavement is about eighteen inches. Owing to the weathering of the surface, and the slight depth of the incisions, there was some difficulty at first in reading the inscription, but by means of the rubbings this difficulty was removed, and the correct reading is, no doubt,

**MELI MEDICI FILI MARTINI IACIT**

"I particularly noticed the similarity of the form of the **E** to that of the same letter in the Llannor inscriptions, (see *Arch. Camb.* vol. ii. p. 201,) and also in the inscription at Llanfihangel y Traethau. The two first letters in the last word are almost obliterated, and the word **HIC** is omitted. It is to be hoped that the parochial authorities will take care that this valuable stone be duly preserved from wanton injury."

The rubbings of this inscription having been submitted to J. O. Westwood, Esq., for his inspection, that gentleman has made upon it the following remarks:

"The letters are entirely Roman capitals, which is a positive proof of the great age of the stone. There are, in fact, none of the rude minuscule letters, subsequently in use, intermingled with the capitals. Compare this inscription, for instance, with that of Catamanus, (*Arch. Camb.* vol. i. p. 165,) or the Newborough stone, (vol. i. p. 429,) and a very marked difference will be seen between them, indicating the use of a different kind of alphabet. The word "lapidem," in fact, in the last-mentioned stone, betrays an epoch very near that in which the Catamanus inscription was cut. Nor is this merely the fancy or practice of the stone cutter inscribing the easiest formed letters on the stone, as it would cause much less trouble to form an **E** with its straight lines, than an **e** with its curved ones.

"The letter in this Llangian stone are about two inches high. The **M** is to be noticed as having its first and last strokes slanting like a **W** turned upside down (**М**); and in the second **M** the tops of these two strokes are carried higher than the places of junction of the strokes of the middle **V**, giving the letter somewhat of the appearance of the *rustic-shaped* capital **M**, which is also an indication of very great age in Roman inscriptions, occurring very often in those found at Pompeii. The **L** and **I** in the first

word are conjoined, the I not being so tall as the L, and extending below the line; this conjunction indicates a debased style, and which I have seen carried so far that the L and I were formed thus L<sub>1</sub> (The *i* at the end of words is often carried like a *j*, below the line, in early Irish and Anglo-Saxon MSS.) The F and R are also debased in their forms, especially the latter, in which the first stroke extends slightly below the line, the loop is very large, and the bottom right hand stroke almost horizontal. We have here, therefore, an approach to the debased minuscule **p** as it appears for instance on some of the Llantwit stones, (*Arch. Camb.* vol. i. p. 473.) The M and A, too, in the beginning of the word MARTINI are conjoined. With these exceptions the letters are very good Roman capitals, and I should be inclined to consider the inscription as not later than the fifth century. The formula of the inscription, the introduction of the word MEDICI, and the omission of the word HIC, are to be noticed. A comparison of the formulæ of these Welsh inscriptions with those of Ireland, Cornwall, Westmoreland, and the Catacombs of Rome, would form a very interesting field of enquiry."

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## PROCEEDINGS

BEFORE THE COMMISSIONERS APPOINTED BY THE LORDS OF  
THE LORDSHIP OF BROMFIELD AND YALE, AND STATUTES  
AND ORDINANCES MADE AT THE GREAT COURT OF THAT  
LORDSHIP, HOLDEN AT CASTLE LEON,

ANNO 7<sup>o</sup> EDW. IV. A.D. 1497.

No. V.

Merford Raglia.

Inquisicio capt' p sacrm Wiffi Hanm<sup>l</sup> Rob<sup>o</sup>ti ap Morgaunt David  
ap Gr ap David Sutton llū ap David Thome ap Howelt ap Madoc  
ap Jev'n ap Eignon ap Mađ Johis ap Eignon ap Jollyn Gr ap  
M<sup>o</sup>eddith ap morgant David ap llū ap Dđ David ap Gr Vaugh'n  
Morgan ap Dđ ap Rees Madoc Vich'n et David ap Madoc Wyñ.  
Qui dicunt sup sacrm suū qđ David Dyllynnes<sup>r</sup> ostend lič cepit in  
morgağ unam pcelt terř ut de terř nativis de Sessewyk de terř  
nativis llū ap Jev'n Moile sine licenč đni. Dicunt eciam qđ Eignon  
Wethe de villa de Wershult in đnio de Bromfeld yoman cepit et

illicite asportavit unū equū colorē Bay p̄c v. s et unam sellam cum uno freno p̄c iij<sup>a</sup>. iiij<sup>d</sup>. de bonis et catañ cujusd<sup>m</sup> llū ap Deycus inf̄fect<sup>r</sup> p Johem ap Edward. Dicunt eciam qđ Riçus Ba; cepit et illicite asportavit quosd<sup>m</sup> lapides juxta aulam cū dñoz et Castrium leonū sine licencia dcoz dñorū ad valenē xv. s. Dicunt eciam qđ lewys Yale cepit colore offiç sui vj. vacē nigras de weiviat<sup>r</sup> p̄c cujusñt vacē vj<sup>a</sup>. viij<sup>d</sup>. in toto vj. vacē xl. s & ij. vituñ nigr̄ p̄c iiij. s & non adhuc respondē dñis dñis scđm consuet<sup>r</sup> priē &c. de bonis et catañ di<sup>v</sup>soz hominum ville de Whitchirche. Dicunt eciam qđ dñus lewys Yale cepit de David ap Jev<sup>n</sup> ap llū xv. oves alb et nigr̄ et adhuc non respondē dñis &c. Dicunt eciam qđ Rees ap Jev<sup>n</sup> ap Owyn nup ville de Molde in dñio de Hawardyn yomañ venit ad villam de Alino<sup>r</sup> in dñio de Bromfeld p̄dca xvij<sup>o</sup> die Julij anno vij<sup>o</sup> R. E. iiij<sup>ti</sup>. Et dñus Rees iñm feloniç cepit unū bovem nigrū p̄c xv. s contra Legem Regni Anglie et dñoz p̄dcoz de bonis et catañ With Stanley militis et Senescall<sup>r</sup> dcoz dñoz &c. Dicunt eciam qđ Rob<sup>o</sup>tus ap Vica<sup>r</sup> de villa de Ruyabon in dñio de Bromfeld yoman die Jovis p̄x post festum s̄ci Petri Aphi anno ř. ř. E. iiij<sup>ti</sup> vij<sup>o</sup> apud villam de Sessewyk in dñio de Bromfeld p̄dca vi & armis et cont<sup>r</sup> pacem dñi Regis et Dñoz Doñz de Bromfeld et Yale insultum fecit sup Jaket v̄vient<sup>r</sup> Johis Hanm̄ & ipm cum uno glad p̄c ij. s in capite suo pcussit et vulñavit et ei tunc et iñm dedit plağ mortat<sup>r</sup> sup quibz pcussio vulñe & plağ idem Jaket incontinent<sup>r</sup> moriebat<sup>r</sup> et sic p̄dñus Rob<sup>o</sup>tus eundm Jaket feloniç inf̄fecit. Et ñl hñit in bonis. Dicunt eciam qđ Johes Elys de villa de Eyton in dco dñio de Bromfeld Gentilman et M<sup>o</sup>eddith ap Deycus Duy nup de villa de Ruyabon yomon fuerunt feloñ de vi & . . . . et auxit cum dco Rob<sup>o</sup>to de feloñ p̄dca faciend et ppetrand loco die et anno sup<sup>r</sup>dñis. Dicunt eciam qđ Thomas Tud<sup>r</sup> nup de Harthyn yomon die Jovis p̄x post festum s̄ci Michis archi anno sup<sup>r</sup>dco apud villam de Burton feloniç furat<sup>r</sup> fuit tres vaccas p̄c cujuslibt vj<sup>a</sup>. viij<sup>d</sup>. de bonis et catañ Blethen ap G<sup>r</sup> ap Morgant. Dicunt eciam qđ Madoc Merford nativus dñi de Merford est in dñio de monte alto &c. Dicunt eciam quod Johes ap Deys<sup>1</sup> ap Scone<sup>2</sup> nativus dñi de M<sup>o</sup>ford recessit de tenura sua antiqua usq villam de Burton &c. Dicunt eciam qđ Jollyn ap Jev<sup>n</sup> ap Joz ap Grono nativus dñi de Merford est residens sup ter<sup>r</sup> de Cobh<sup>m</sup> Alinor &c.

<sup>1</sup> Query, Deyo !<sup>2</sup> Query, Grono !

## Ordinacio

Itm̄ it is ordeyned that where in late tyme the baylliez Ringildez and oder officers have taken distressez for the lordē Rentes fermez and oder Dewtees beyngē dewteez and dette of Recorde many diṽse psones entēdyngē to delaie the paymentē therof have used customably replevyns of such maner of distresse to the grete hurte of the lordē, and contrarye to alȝ reson and conscience. Wherefore hit is ordeyned by the advice of the lordē Councell that yf any distresse be taken for any dewtee or dette dew to the lordez y<sup>t</sup> yf any psonē sew or Replevyn of suche man<sup>r</sup> distresse that there be founde sufficiant suertee by the pleytyff in that behalve to delyṽ ageyn the said distresse or the valewe thereof w<sup>t</sup>out delaie yf hit be adjudged ageyn hym and to paie to the said lordē for the delaie and his p̄sumpcion a grevous fyne.

Itm̄ it is avised and ordeyned that suche man<sup>r</sup> of Replevyns be det̄mynd w<sup>t</sup>out delay.

Itm̄ it is ordeyned that no psonē be admytted to denyē nor dysclayme in the ten<sup>n</sup>cyē ageyn the lordē or theyr officers uppon any replevyn sewed for any distresse taken for any rent or ferme dew to the said lordē but that such man<sup>r</sup> dysclaymes be avoyded utt̄rly and y<sup>t</sup> to whom so eṽ the ppyrte belongeth.

Item it is ordeyned that all psones that have or in any tyme hereaft<sup>r</sup> shall have any fee annuitee or pension of the lordez reteyne not in theyre handē suche rente and ferme as is or shall be due to the lordē nor any part therof for paiement of his said fee annuitee or pension uppon peyn of forfeiture of theyre said fee annuitee or pencion but that they paye theyr said rent and ferme to the lordē officers and to resceyve theyr said fee annuitee or pension by the handē of the Resceyvo<sup>r</sup> in the Escheke<sup>r</sup>.

[We have thus come to the end of this important legal document, which is valuable, as throwing much positive light on the state of society in Flintshire and Denbighshire, during the fifteenth century. To some, documents of this kind may appear dry and uninteresting; but, it should be remembered that they fill up blanks in our knowledge of how our forefathers lived, and acted; and that, by this means, curious and intricate points of local history are often alone to be determined. The above MS. is evidently a fragment; we

have printed it *in extenso* and *verbatim*; and we hope to see other treasures of the MSS. Libraries, extant in Wales, brought to light in a similar manner.]

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### STRATA FLORIDA ABBEY.

(*Read at Aberystwyth.*)



Tombstone at Strata Florida.

IN attempting to furnish the Society with a paper upon the celebrated abbey, Strata Florida, I feel that I am merely exploring a region in antiquity marked by the traces and careful industry of more competent antiquaries; that I am indeed with them treading the same path, but not with their success; and that I am appropriating to my own views the materials which their experience and sagacity have collected. The history of the abbey is famous, and closely connected with the struggles and destiny of South Wales; it could not, therefore, escape the notice of antiquaries and topographers. Among others, Sir Samuel Rush Meyrick, in his *History*



of the County of Cardigan, stands eminently conspicuous for the picturesque, ingenious, and faithful manner in which he has put together the "disjecta membra" of information, scattered here and there in the waste places of archaeology, so as to form a correct portraiture of that ancient ecclesiastical body, the authentic memorials of which had well nigh perished with the ruins of its once noble structure.<sup>1</sup> I claim, therefore, no merit for originality, and but little for the slender contributions which I am enabled to make to the general stock of knowledge, already possessed and accumulated by those learned antiquaries, who long since directed their attention to clear Strata Florida from the obscurity, in which the lapse of ages had enveloped it.

I. THE SITE AND FOUNDATION OF THE ABBEY.—The pedestrian, who loves to "follow on the ancient ways," if he has a mind, like the monks of the twelfth century, to make a pilgrimage from the seat of an episcopal see, Llanbadarn, to Strata Florida, will ascend the right bank of the river until he arrives at that deep and time-blackened gorge in the mountain, which has been channelled by the eternal waters in their escape from the highlands to the sea. Over this tremendous chasm, the brethren of Strata Florida threw that rude and simple arch, celebrated in vulgar language as the DEVIL'S BRIDGE, by a curious antithesis in nomenclature, which attributes to satanic agency the bold and ingenious workmanship of a religious brotherhood, whose business and whose profession it was, in the solitudes of that mountainous wilderness to encounter and to defeat the assaults of the enemy of souls. Leaving the bridge behind him, and passing by the newly wooded heights of Hafod, our modern pilgrim will soon find himself toiling through a bleak and dreary waste of country, until, after miles of severe walking, he has surmounted a lofty ridge, and stands looking down upon a green and fertile valley, watered by the streams of the infant Teivy. He cannot see, but imagination will picture, the large and sullen lake, sheltered by the wild swelling mountain tops on

<sup>1</sup> We are requested by Sir Samuel Meyrick to express his thanks to Mr. Roberts for the tender care he has taken of his reputation: but he must himself confess that he only considers the *History of Cardiganshire* as a juvenile antiquarian ebullition, the sole utility of which has been to preserve many facts which would otherwise have perished.—Are we, then, to despair of seeing a new and amended edition of this work, proceeding from the pen of its learned author?—Edd. *Arch. Camb.*

his left — a lake dear to the angler and to the lover of Nature in her dreariest aspect — whence, as it were, by the slightest fracture in the rim of its rocky basin, it sends forth a little streamlet, “fletyng and raging upon stones,” in the language of quaint old Leland, to tumble down a steep ravine hundreds of feet, and to gladden the vale beneath with the freshest of verdure, before its waters expand into the majestic river which is the pride and glory of the county of Cardigan. Girt in on three sides by an amphitheatre of mountains, just where the brawling torrent begins to flow smoothly into the blooming plain before it, and open to the western breezes, stood the “*opimum de Stratflur monasterium*,” as Leland terms it, “the rich monastery of Stratflur.” The mountains lift up their bare and rugged heads above it; their gigantic sides, darkened with woods, fold it in their embrace; the sunny plain stretches away from it towards the west, as though, by the very site they had chosen, the brethren would call to mind the cold and barren world they had abandoned for religious peace and heavenly meditations.

There is a question, first of all, whether the spot which the ruined gateway now points out, as the site of the monastery, is actually the ground upon which it was originally built; another difficulty also meets us, connected in some measure with the former, viz., *by whom* the abbey was originally founded. I will endeavour first to put these two disputed points as clearly as possible, and will then hazard a conjecture of my own; for where a fact cannot be established upon indisputable evidence, any one is at liberty to offer that supposition, as most worthy of credit, which harmonizes most readily with tradition, or the authentic records of the country. The abbey, wherever it stood, was burnt down, as we shall hereafter have occasion to mention with greater particularity, in the wars between the Welsh and Edward I., in the year 1294. Now, two miles from the place called by us STRATA FLORIDA, close by the river Flûr, are the remains of an old building, at present used as a barn, which is known by the name of “*hên monachlog*,” or “the old abbey.” This, says Sir Samuel Rush Meyrick, is the structure raised by Rhys ap Gruffyd, the founder; possibly the barn escaped the conflagration; the abbot changed the site for one better adapted to the wants and importance of the brotherhood; and hence from the river Flûr you derive the name of the

abbey "Strata Florida." To support this view of the case, a mutilated marginal note in folio 75 of Leland, is restored by the learned antiquary, and having been most ingeniously refitted with a supply of new members for those lost, is made to give utterance in favour of his conjecture. The mutilated passage reads thus:—

"Stratfler of sum caullid bycause . . . . . bytwixt it and Flere Brokes. of sum . . . . it stode in the . . . . ."

But when duly filled up, thus:—

"Stratfler of sum caullid bycause (of the plain) bytwixt it and Flere Brokes, of sum (because formerly) it stode in the (plain near Flere Brokes)."

This passage, however, with the slightest alteration in the interpolated words, may be enlisted as evidence in favour of quite a different theory; and I do not therefore attach much weight to it, although Sir Samuel goes on to conjecture that Leland most probably received this information from the monk of Stratfler, whom he had questioned concerning Cardiganshire antiquities. If so, the monk's testimony may be fairly adduced to confirm the following naked affirmation of Leland, which has been found to be a morsel hard of digestion to antiquarian appetites:—"Rhesus filius Theodori princeps Suthwalliæ primus fundator." "Rhys ap Tudor, prince of South Wales, was the original founder." But all the charters represent Rhys ap Gruffyd, Prince of South Wales, to have built and endowed the monastery in the year 1164, says Dugdale, according to the chronicle of St. Werburgh, but in the year 1180, according to a patent of the twenty-third Henry VI.; whereas Rhys ap Tudor was slain at Brecon, fighting against the Normans, in the year 1090, at the patriarchal age of ninety-eight. Here there is a difference of greater part of a century to be accounted for, in fixing the name and date of the founder, and an uncertainty as to the spot, where the abbey was originally built. My own solution of both difficulties, will, I think, reconcile all the discordant statements which have been made, without introducing a new set of improbabilities, in addition to those which beset the generally received account; it is this, that Rhys ap Tudor founded a house for religious, of some order or other, at the place called "hên monachlog;" and that Rhys ap Gruffyd founded a more stately house for "*Cistercian* monks," on the spot now called Strata Florida, into which

the possessions of the old house, together with its name, were absorbed; that the abbey, thus founded and endowed, rightly acknowledged Rhys ap Gruffyd to be in a pre-eminent sense its founder; that this was the building burnt down in the English wars, and re-edified by the abbot, on the same site, A.D. 1294. It is highly improbable that the burial-place of the princes of South Wales, of whom we shall give an account and catalogue below, would be situated two miles from the old abbey, if it be assumed that "hên monachlog" was the seat of the brotherhood up to the year 1294: tradition, uniform in its legend; the leaden coffins which have been discovered and frequently dug up in the one hundred and twenty acres allotted as the old cemetery; the thirty-nine yew trees which Leland saw in his day, and which do not spring up in a single age; this concurrent testimony of word and fact would lead us to conclude that the present cemetery was the place of sepulture for the princes of South Wales, all of whom were there buried before the year 1294; and, consequently, in the burial-place surrounding the Cistercian building, called STRATA FLORIDA. It is clear, the remains of that illustrious race would not have been left among the ruins and fire-blackened walls of the old abbey, but would have been piously transferred to the new building with much solemnity and religious procession; and yet, if the theory be true, is it not extraordinary that we hear of no such translation of the bones and ashes of the founders? No chronicle even hints at the change of site; nor does any bard celebrate the raising of the bones of those who had devoted all their energies to defend the liberties of Wales. I cannot believe that such an event, either the removal of the site, or of the bodies, could have passed unnoticed in the records of the day; nor can I convict tradition of a falsehood in ascribing invariably the place of sepulture to the present position of the abbey.

Sir R. C. Hoare charges Leland with ignorance, for incorrectly styling Rhys ap Tudor the original "primus fundator," and Sir S. R. Meyrick has followed implicitly in the same direction. It is, therefore, necessary to produce an authority of equal weight upon the other side. Jones, in his *Brecknockshire*, (vol. i. p. 90,) has the following note: "Bleddin ap Maenarch was buried at Ystraddflur, or Strata Florida abbey, in Cardiganshire, which was built by his brother-in-

law, Rhys ap Tewdwr, (elected prince of South Wales A.D. 1076. *circa*. Jones, vol. i. p. 83,) and endowed in 1164 by Rhys ap Griffith, who styles himself the founder, in his charter preserved in the Monasticon. Leland, in his Collectanea, vol. i. p. 45, more correctly calls 'Resus filius Theodori princeps Suth-Walliæ primus fundator,' the founder of this monastery." Upon which note the author of the *Beauties of South Wales* has the following comment: (note, p. 474:) "There is nothing unusual, certainly, in the circumstance of Rhys ap Gruffyd calling himself founder, though he might have erected the building only, and enlarged and confirmed its endowments. But there is a passage in the Welsh Chronicle, Brut y Saeson, Myvyrian Archæology (vol. ii. p. 571) under the year 1164, which seems to fix the foundation at that time. The words of the original are: 'Yn y vlywydyn honno y daeth govent gyntaf Ystradflur.' 'In that year arrived the first monks of Ystradflur.' I take govent (radice covent) to be the same as Cwfaint, which Dr. Davis renders monachi, conventus monachorum."

I cannot make up my mind to believe that Leland was mistaken in asserting roundly, that Rhys ap Tudor was the original founder; nor will I lightly disregard such a profound antiquary as Jones. The history of Rhys ap Tudor's life adds to the probability of Leland's correctness. He was the lawful heir to the principality, and was unanimously confirmed in his dignity by the voice of the people. At his death the chronicler writes: "With him perished the glory and grandeur of South Wales." From the prince's character, from the splendour of his virtues and of his reign, and from his uncontested title to the throne, there is every reason to expect he would have founded, — it would have been extraordinary if, considering the temper of the times, he had not founded, — some religious house for God's glory and the benefit of his family; nor would there be any reason for disallowing him the praise of laying the foundation, with moderate means and unpretending buildings, to be augmented by the munificence of prince Rhys ap Gruffyd after the lapse of seventy-eight years, were it not for the grim apparition of "yr hên monachlog," which has managed so to fascinate all enquirers into the origin of Strata Florida, as to cause a theory to be erected upon these bare words, which I think cannot be sustained either by document or record, but only

upon the shifting sands of conjecture. To favour this idea, I have supposed Rhys ap Tudor to be the original founder of an humble Strata Florida at that spot, which was afterwards eclipsed by the splendour and magnificence of Rhys ap Gruffyd's subsequent structure and endowment; but, I confess, I would rather believe, in the absence of any thing like decisive evidence, that the old abbey was a mere cell, or adjunct to the present Strata Florida, and that Rhys ap Tudor laid the foundation of Rhys ap Gruffyd's munificence on the very spot where it afterwards attracted the admiration of Christendom.

Since the paper was read, I have been favoured by the Rev. John Williams, of Nerquis, with the following extract from the works of Lewis Glyn Cothi, (p. 266,) who flourished from about A.D. 1430 to 1470:—

“Tewdwr a wnaeth tai wedy O flwr y vro wrth Flur vry.”

Upon which the editor makes the following observations: “*Tewdwr*, &c. ‘*Tewdwr* made a building on the banks of the river *Flur*.’ An allusion to the famous Cistercian monastery, founded in the year 1164 by the puissant prince, commonly called the Lord Rhys ab *Tewdwr* of South Wales.” This passage from Lewis Glyn Cothi to my mind sets the question at rest, and establishes beyond cavil the fact, that Rhys ap Tudor was the original founder of Strata Florida, not in the year 1164, as stated by the editor, for the hero had then been dead and buried seventy-four years, but some time before the year 1090. The editor evidently confounds the date of Rhys ap Gruffyd's endowment with that of Rhys ap Tudor's foundation. And thus, having fairly exhausted the subject, we leave it to the consideration of our readers.

Tanner calls this monastery by these several names, all more or less perversions, contractions, or corruptions of the original, Strata Florida, namely, Stratflur, Stratflour, and Istradfleur.

Leland introduces it thus, (vol. v. page 68, fol. 75—6 :) “Strateflure is set round about with Montanes not far distant except on the West part, wher Diffryn Tyve is. Many Hilles therabout hath bene well woddid, as evidently by old rotes apperith, but now in them is almost no woode.

(Fol. 76.) “The cause be these; First the Wood cut down was never copisid, and this hath bene a great cause of

destruction of wood through Wales. Secondly after cutting down of Wooddys the Gottys hath so bitten the young spring that it never grew but lyke shrubbes. Thirddely, men for the nonys destroyed the great Woddys, that thei should not harborow Theves."

In the Collect. vol. i. p. 45. it is noted thus: "Stratfleur Abbat. Cisterc. per Camd. Cluniac." "Stratfleur a Cistercian Abby, according to Camden, Cluniac;" and also It. vol. i. p. 12. "Strateflure an Abbay of White Monks on Tive."

Sir R. C. Hoare gives us this sketch of it: "This monastery is situated in the wildest parts of Cardiganshire, surrounded on three sides by a lofty range of mountains, called by Giraldus Cambrensis 'Ellennith;' a spot admirably suited to the severe and recluse order of the Cistercians. But wild and desolate as its present appearance may seem, how much more so must it have been in former times, when King Edward for the better security of his subjects from the dangers they were likely to incur in these solitary districts, ordered the highways to be repaired, and the surrounding woods to be cut down."

Three points for consideration spring out of these extracts: first, the derivation of the abbey's name, which Sir S. R. Meyrick has already established; secondly, the origin of the name by which the surrounding mountains were formerly distinguished; thirdly, the reason for the country being so bare of wood. At these two latter points Leland and Sir R. C. Hoare have made excellent conjectures, to be amplified and confirmed by other authorities.

As for *the name of the abbey*, we are informed that Ystradflur and Strata Florida, the Welsh and the Latin, are words of the same import; the one meaning the "*plains near the Flûr*," and the other "*the blooming plains*"; for "flûr" signifies "blooming," and is a word used by David ap Gwilym (1400 A.D.): "Arglwyys bertflur y glas bawr." "And the purely gay bloom of the green pasture." I cannot help suspecting the monks gave the Latin name first, to a place publicly without a name, a sort of bright spot in the howling wilderness around them, upon which their eyes fell delighted with the contrast of the savage scenery in every other direction. The Welsh might easily translate and adopt a name thus happily and poetically given.

Giraldus thus speaks of the *belt of mountains*, which

stretch their gigantic forms around the abbey: "Sisillus of Stratflur preached a sermon at Pontstephen. . . . . We proceeded to Stratflur, where we passed the night. On the following morning having on our right hand the lofty mountains of Moruge, which in Welsh are called *Ellennith &c.*" Sir R. C. Hoare remarks upon this passage, "*Ellennith* should be written *Maelienydd*, for these mountains are still so called in old writings;" and he further adds in another note: "The large tract of mountains which almost inclose the vale of Teivi bore the name of *Ellennith*, and were called by the English *Moruge*. As after a long and minute enquiry among the natives of these parts I cannot find any modern or ancient name attached to these hills, which at all corresponds with the word in question; I am inclined to think that the word *Moruge* is only a corruption from *Moors*, or *Moorish*, for such is the nature of these mountains, as Leland says: 'The pastures of these montaynes of Cardiganshire be so great that the hunderith part of it rottith on the ground, and maketh sogges and quikke more by long continuance, for lack of eting of hit.'" If, however, Sir R. C. Hoare had dipped into Leland a little deeper, he would have found his doubts answered without reference to the country people. In his *Collect.* vol. ii. p. 75. he says: "*Elennith* in *Sudwalliâ*, quæ Angli vocant *Moruge*, quasi paludum cacumina. *Eleri* quoque in *Nordwalliâ* quæ Anglicè *Snadune* vocantur, i. e., nivium montes. From these two descriptions of mountains the rivers of Wales take their rise." So that Leland lays it down, as an ascertained fact, that *Ellennith* means in Welsh, what *Moruge* then did in English, the heights of marshy places; just as *Snadune* is interpreted to be the "Snow Mountains."

Giraldus Cambrensis, when the controversy upon the St. David's question was at the hottest between himself and the Archbishop of Canterbury, was persecuted literally from house to house; and, where the authority of his persecutors extended over any religious body, there he was entirely shut out; the door was closed against him; and even, where their influence prevailed without authority, they exercised it to his disadvantage. So when upon one occasion the stout-hearted and patient archdeacon arrived at Strata Florida, he soon discovered that an evil message from the Earl of Essex had preceded his arrival; he was received with coldness, and scarcely



treated with civil usage; and when on the morrow he took leave of his inhospitable cheer and ungracious hosts, to pursue his journey, no guide was permitted to accompany him; but through broken roads, and tangled woods, he had to make his way up the dreary mountain tracts, and then by wind, sun, and star, to pilot himself through the rocks and quagmires, until he could meet with some more independent hospitium, where court-influence and ecclesiastical oppression might not be able to quench the ordinary feelings of humanity.

The great *decay of wood* in Wales was, no doubt, to be attributed mainly to the devastation committed upon the woods and forests by Edward I. as a matter of policy. He would not even permit Strata Florida to be rebuilt after the fire, nor would he make any reparation for the injury it had sustained, without imposing as a condition, that the abbot and the brethren should take care to have the thickets cut down, and the highways mended. The king had imposed a heavy tax upon the kingdom in aid of subsidies for the war against France. The impost fell heavily upon the Welsh, and the exactions were made tyrannically, as from a conquered people. This aroused the spirit of the Welsh; they inveigled Roger de Pulesdon into an ambuscade in a wood, and slew him; and in the campaign which followed, the king found the woods by experience to be so favourable to the enemy, both for attack and defence, that "in order to prevent any more rebellious attempts of the Welsh he cut down all the woods in Wales, wherein in any time of danger, they were wont to hide and save themselves."

II. THE HISTORY OF THE ABBEY of Strata Florida is not remarkable for stirring incidents; its walls for many years preserved the chronicles of events as they took place, and guarded the remains of that illustrious family by which it had been founded and endowed. It saw the native princes of Wales assemble within its precincts to assert their liberties and to maintain an independent government; its abbots were summoned to take their share in their country's struggles against the invader, sometimes in suffering, in devastation, and burning; sometimes as messengers of peace and reconciliation, as intercessors and mediators between the steeled corselet and mailed hand of the Norman king, and the bare bosom of the British prince. But with the dying freedom

of Wales perished also the glory of Strata Florida; the pen of her monks refused to chronicle the successes and the triumphs of the conqueror; her altars were no longer frequented by the descendants of those who had raised them; the rude magnificence of an almost barbaric regal line was no longer displayed at solemn seasons in her holy fane; she had enough to do to save a remnant of her vast possessions out of the "lion's mouth;" until, year after year, broad manors and extensive tracts of country were forcibly wrenched out of her grasp; her influence drooped as her lands and wealth dwindled away; the reverence of her sanctuary faded from the eyes of a people who pondered sullenly upon their captive and humiliating position; and at last, the Reformation found her with seven or eight of her sons feebly and ineffectually watching over the ashes of the mighty princes entrusted to her charge; singing requiems over the graves of those who, dead to fame, dead to memory, and dead to their country's fate, had once lived to earn reputation by their virtues and heroic deeds, had once defied the Norman to lay hands upon the Welsh crown, and had themselves sunk to rest before their country's sun had set in clouds, blood-red with oppression and treachery.

Then followed the dismal night of ecclesiastical spoliation; the seven poor old tottering religious men were ejected from their sanctuary; the mass was left unsung; the lamp before the altar was extinguished; the sound of living creatures passed away from the choir and the aisles; the mountain gust, while it sighed over the mausoleum of British princes, showered down upon their graves a storm of fragments torn from roof, and wall, and buttress; and thus in centuries of never-ceasing decay, the ecclesiastical pile, with all its richness of ornament and elaborate carving, with its shrines and chapels, its paintings and storied windows, its rich furniture, its vessels of silver and gold, its columns, its arches, its fair proportions, its carved stone-work and wood-work, has literally vanished from the surface of that "blooming plain," over which it presided as a stately queen. It is as though the genius of Wales had sealed, beneath the weight of the abbey's ruins, the sepulchres of her native princes; as though there should be left no trace either of civil or ecclesiastical grandeur for the future archæologist to meditate upon, and to frame his vision of the past from the skeleton remains of the

present; one solitary arch points out the site of the abbey, but no visible memorial leads the pilgrim's footsteps to the spot where Rhys ap Gruffydd and his descendants repose in the sanctuary of the dead.

With respect to the *Chronicles* of events which were compiled by the monks of Strata Florida, the following account is extracted from the preface to Powel's translation of *Caradoc of Llancarvan's Chronicle*. He says: "Caradoc of Llangarfan was contemporary with Geoffrey of Monmouth, who taking his rise from the place where the British history concluded, made a continuation of it through the reigns of several of the Welsh princes, till the year 1157, about which time he flourished. After him all things of moment that happened in Wales were kept and recorded in the abbies of Conwey in North Wales, and Ystratflur in South Wales, where the princes and noblemen of Wales were buried, as appears by the testimony of Guttyn Owen, who lived in the time of Edward IV. and writ the most exact and perfect copy of the same. All the most notable occurrences being thus registered in these abbies, were most generally compared together every third year, when the beirdh, or bards belonging to these two houses went their ordinary visitation, which was called Clera. And this continued till the year 1270, a little before the death of the last prince Llewelyn, who was slain at Buellt."

The chronicle kept in Waverley abbey, in Surrey, about the same period, will occur to every one's memory; indeed, there is no doubt that almost every monastery of any pretensions, where a *Scriptorium* was maintained, kept a record of the times, not merely as a public duty, but for the private advantage of the house. Sometimes the task was nothing more than to note down, de die in diem, occurrences, domestic and national; sometimes a brother of more than ordinary intellect or investigation would undertake the work, amplify the materials, and collect from various sources information to elucidate the subjects falling under his notice; to such fortunate circumstances we are indebted for some of our best chroniclers. Time, civil war, Puritanism, and conflagrations, have combined to destroy, in several stages, the rich stores of MSS. with which the libraries of our ancient religious houses were filled; the few relics snatched by accident from destruction, both of books and buildings, lead one to wish

that the archæological spirit of the nineteenth had been awakened in the three preceding centuries.

In the year 1238, prince Llewelyn ap Jorwerth the Great, "impotent," as Matthew of Paris informs us, "by reason of a palsy," summoned all the lords and barons of Wales to Ystratflur, "where each of them," says Powel, "swore to remain true and faithful subjects, and did homage to David, his son." Sir S. R. Meyrick remarks that "the influence of superstition, and the immense territorial possessions of the abbey, account for the ceremony being performed here, and for the sufficiency of accommodation." No doubt the large possessions of Strata Florida, as we shall presently see, were ample enough to supply the noble company with a royal entertainment; and it must have been a goodly sight to have witnessed the whole chivalry of Wales before the high altar renewing their allegiance to one, whose prowess had faithfully preserved the independence of the Welsh crown, and invoking the solemnities of religion to confirm the oath of fidelity to his young son, that he might lay his ashes peacefully in the grave, with a well grounded expectation of leaving an united body of powerful nobles to preserve his son's rights and his country's independence. STRATA FLORIDA was the WESTMINSTER ABBEY of Wales; the veneration of its hallowed character is inseparable from the glory of Wales, when free and under her native government.

Later still, the influence of Strata Florida was enlisted to preserve Wales, if possible, from the grasping ambition of the Norman, by removing any causes of suspicion or jealousy which might arise from the apparent indisposition of her princes to submit to the exaction of homage to the English crown. In 1272, the time of Edward the First's accession to the throne, the oppression of the lords of the Marches was intolerable, and Llewelyn was summoned to do homage. "Prince Llewelyn," says the Welsh history, "to show that it was not out of stubbornness or disrespect to the king of England, that he refused to go to do him homage at his coronation, sent up his reasons by the abbots of Ystradflur and Conway, to Robert Kilwaroy, archbishop of Canterbury, and the rest of the bishops then sitting in convocation in the New Temple at London." But no excuse would be allowed, where the intention of annexing Wales to England was already formed.

In the disastrous wars which followed the death of Llewelyn, and rivetted the English chain upon the Welch, Strata Florida was burnt down, some say accidentally, others by design. In Wharton's *Anglia Sacra*, tom. i. p. 516, in the chronicle, an. 1295, the following passage occurs: "Abbas de Stratflur stulte promisit Regi quod certo die et loco Comitatum de Cardigan adduceret ad pacem Regis, sed rege cum exercitu armato diutissime expectante, ibidem de Wallensibus nullus venit. Ideo iratus dixit, 'Accendite, accendite,' et sic ignis, qui nunquam dicit, 'Sufficit,' similiter Abbatiam, et patriam involvebat." "The abbot of Strata Florida foolishly promised the king, that on a certain day and at a certain place, he would bring the county of Cardigan into amity with the king; but when the king with an armed force was waiting for a very long time, no one of the Welshmen came to the appointed spot. Therefore the king said in a passion: 'Burn, burn;' and so the fire which never cries out 'Enough,' in like manner wrapped both the abbey and the country in a flame."

To repair the damage, and to assist in re-building the edifice, Edward made an allowance of £78, and in his deed added as a condition that the monks should maintain the highways and cut down the thickets, for the reasons stated above.

III. THE POSSESSIONS OF THE ABBEY.—The following extract I have taken from Leland; the lakes mentioned by him were seen, as he tells us, from a place called the "Cragnaulin stone," on the mountains above Strata Florida.

"Llinynigin Velin. [Ynigin is to say, a quaking more.

Velen is yellow, of the colour of the moss and corrupt Gresse about hit.]

"Lacus } Llinnllanabeder, within half a mile of Llan-

"Petrinus } beder having Trouttes and Elys.

"Llinrydde, having trouttes and Elys.

"These iiii Pooles be in the Lordship of Pennarth longging to the principal of the Hoggans. The chefe towne of this Lordship being in Cardiganshire is Tregaron. But the Abbate of Strateflere hath much landes in the same Lordship, and thes iiii Pooles long to the Abbat of Stratflere.

"Al the Montaine ground betwixt Alen and Strateflure longgeth to Stratefleere, and is almost for wilde pastures and Breeding groundes, in so much that everi man therabout

puttith in bestes as many as they wylle without payng of mony.

"From Stratefler towards Llanandeveri is xviii miles, of the which xii miles of montain ground partely pasture soil, partely longgith to Strateflere, and ther about partith Cardiganshire from Cairmardineshire. For therby hath Stratefler a Graunge caullid Nanthay in Cairmardineshire.

"From Stratefler to Llangyric, (fanum Cyriaci) xii miles. . . . of these viii be mountainous ground longging to Stratefler, al for Pasture.

"Betwixt Stratefler and Buelth town xvi. of these vi be in Cairdiganshire . . . . Al this vi miles is Montayne Grounde for Pasture, and longgith to Strateflure Abbey. but the Pastures of thes hills be fre to the Inhabitantes as well as al other montaine Pasture longging to Strateflere."

A glance on the map will at once show the immense territorial district in the possession of the monks of Strata Florida; reaching in extent to the river Elan, two thirds of the way to Llandoverly, the same distance to Llancurig, and almost one third of the way to Builth; although Leland here speaks of the mountainous ground, it should be remembered it was profitable for the pasturage of cattle and sheep, a property peculiarly valuable, and one to which religious houses paid great attention, as, for instance, in the case of Waverley abbey, the sale of whose wool went a good way towards paying the ransom of Richard I. The chief herdsmen over the sheep and cows are witnesses to Maelgon the Younger's charter, and may, therefore, be presumed to be persons of importance.

In Jones's *History of the County of Brecon*, I have met with a praiseworthy attempt to elucidate the names of places inserted in the original charter, given by Dugdale; the Norman writers made sad havoc with British names; and it would be well worth the industry of any competent antiquarian to undertake a review of Welsh charters, with the design of rescuing from obscurity and barbarism localities preserved in the dog-latin of the day.

"Tyr yr abad, or the Abbot's land," says the learned author, "is in the hundred of Builth. The whole of it, together with parts of lands adjacent, were granted by Rhys ap Griffith, prince of South Wales, to the monastery of Ystradflur,

or Strata Florida, in Cardiganshire, founded by him in the year 1164; the document by which they are conferred on that house is preserved in the *Monasticon*, but the names of places are so dreadfully mangled and disfigured by the monk who copied the original grant, that those only who have accompanied me in my former volume, in my tour along the boundaries of the county, can estimate the pain the barbarous transformation of letters and syllables in this instrument occasions to Welsh eyes; among them I discover a faint likeness of a few British words, enabling me to describe the extent of the country conveyed, as Nannerth, Nant y Flaiddast, Gwy, Marchnant, Camddwr fechan, Camddwr fawr, Nant y gelli hir, Hirwaun or Hirgwm, Dinas, Castell y Fflemyys, Maes glâs, Llwyn nant y ffyniau, Towy, Gelli angharad, Lancamddwr, Elan, Tref y Gwyddel, Ffynon oer, Blanystwith (a place on the confines of Montgomeryshire and Radnorshire); o ystin ohyd at Taflogen a Blan Elau ar hyd y ffoes yn gwmms at Blaubaidden, ac o Flan baidden hyd at Groen-gro-mâu.

In order to give the reader some idea of the copy from the *Monasticon*, from whence I have dug up these words, I give a short extract: "Blain Ystwicle in hit usque Tavlogau, Blain Owlain hit foss recte hit in Blaunbuden, habuden hit, Gromgrymmon" &c. From the names of places, with some difficulty reducible into Welsh, we find that the possessions of the monastery of Strata Florida comprehended Cwmytoidwr in Radnorshire, and all the lands between Towy and Elan to the borders of North Wales, Llanwrthwrl, part of Llanavan vawr, the whole of Llanhiangel Abergwessin, Llandeui Abergwessin and Llanwrtyd, part of Llangamarch, crossing the Irvon at the fall of the Camddwr, the whole of the present parish of Tyr yr Abad, and part of Llandilo'r fân in Breconshire; but much of this territory was lost, either in consequence of intestine commotions, or by exchange, so that only a comparatively small number of acres remained on the south of the Irvon, and on the borders of Carmarthenshire, at the time of the dissolution.

A reference is given by Tauner to the *MSS. Harl.* 67, c. 14, p. 152, for the lands belonging to this abbey in the possession of Thomas, Viscount Weymouth. I regret to say, that in consequence of the change in numbering the catalogues, and the difficulty of adapting the old notation to the

new, I failed in obtaining a sight of the document. In Willis's survey of St. Asaph, p. 179, mention is made of the "Abbat's Grange at Abermixt and Glamok."

Leland notices a cell belonging to the house at Llan Clere: "Llan (Lleyr) Clere a nunnery of White Nunnes in Cairdiganshire upon the brook of Ayron. It was a celle of Stratflur, and stooode from Stratflere x miles in the Hy-way to Cairdigan. The village hard by it is called Talesarne Green." Now, although Camden styled Strata Florida a Cluniac House, yet in the additions, this cell, which is said to belong to the same body, is called a Cistercian nunnery, without any correction in the text of the former error. It was valued at £57 at the dissolution.

The abbey of Strata Florida was as generous in its hospitality, as it was affluent in the means to exercise that virtue. The Yspytty's, which are scattered over the county, were *hospitia*, or places of shelter and entertainment for strangers, when other houses of accommodation were unknown. To most of these, oratories and chapels were annexed, as at Yspytty C'env'en, and Yspytty Ystradmeiric. Mr. John Hughes, of Aberystwith, however, considers it to be a doubtful question, whether these *hospitia* derive their origin from the religious establishment at Strata Florida, or from the Knights Hospitallers, who at one time possessed very considerable property in that and other parts of Cardiganshire.

TAXAT. P. NICH. IV. 1291.

*Spiritual.* Beneficium in Dioc. Bangor. £16. *Temporal.* Dioc. Menaven. in Archid. Brecon. £7 15. In Archid. Cardigan et Kaermerdyn £22 15 4. Dioc. Assaven. £2 9. Dioc. Bangor 6s. 8d.

"The Benet College MS. saith 7 monks at Stratflour; but the Prior and 7 religious had pensions. A.D. 1553." (Tanner.)

[For valuation, see Dugdale.]

IV. PRESENT STATE OF THE ABBEY.—The following is Leland's description of the building, when he visited it: "The Church of Strateflere is larg, side ilid and crosse ilid. The fundation of the body of the church was made to have bene 60 Foote lengger then it is now. By is a large cloyster, the fratri and infirmitori be now mere ruines. The Coemeteri wherin the cunteri about doth buri is veri large and meanely waullid with stoone. In it be xxxix great hue



trees. The base Court or camp afore the Abbay is veri fair and large."



A wretchedly mean church, without the least pretensions to any architectural proportions—nay rather despising every thing in the shape of ecclesiastical character, except some conventicle windows—stands in the centre of the cemetery, the meagre representative of that noble fane, where kings worshipped and laid their bones. The thirty-nine great yew trees, seen by Leland, are so reduced in number as to seem like the last of a once flourishing and noble race, mourning in their own decay over the magnificence of the past, and the desolation of the present. The cemetery was in extent about 120 acres; at least this quantity of land about the ancient site is exempt from tithe; and leaden coffins were frequently found, during the last century, within the space designated by tradition as the old burial-ground. Amongst the outhouses and refuse of a farm-yard, one solitary arch remains as it were a specimen left by the hands of the spoiler, to guide our imagination in its musings upon the probable appearance of the beautiful sanctuary which has been, one might say, *sponged* from off the face of the earth. It is a round-headed Norman arch, and formed the west entrance to the church. (*See Frontispiece.*) Sir R. C. Hoare and other antiquarians agree in saying that this arch in its ornaments resembles no other ancient specimen in the kingdom. The co-ordinate arches, which make up the whole, are bound together by three crosiers on either side; in other respects, there is nothing singularly distinctive in this from any other

Norman arch. Buck, in his *Views of Wales*, has given us the appearance of the ruins in 1740, when a considerable portion of the north transept with its pointed windows re-



mained. From the round heads of arches, which have been discovered, and other fragments of the ruin, we are justified in believing that the style of building was the *Transition* between Norman and Early English, such as Llanthony Abbey, Llandaff Cathedral, Wenlock Priory, and other undoubted creations of the twelfth century; this, perhaps, may be taken as an additional proof of the present site always having been the site of the abbey; for, although the conflagration might have seriously injured it, yet it is evident the structure was not totally destroyed, since Edward I. allowed £78 for its reparation; and if the work had been a re-edification from the foundation, in 1294, we should have expected to see the Decorated rather than the Transition style; whence, I conclude, the building of 1164 was repaired after the fire of 1294, with its peculiarities of style preserved, or restored.

Sir S. R. Meyrick says: "The walls had glazed tiles affixed to them, in the style of the paintings we meet with in old missals, marked with quatre-foils; and these are frequently dug up, as are the tiles of the pavement, which consisted of intersecting circles. Painted glass has also been found; indeed it seems that no expence was spared to render this a most magnificent building. Free-stones are dug up, which were ornamental, having circles touching each other, carved on them. . . .

"About 1800, a fine silver seal was found in part of the land once occupied by the abbey, by a boy ploughing; it is circular, and the size of a crown-piece; and was sold to an itinerant Jew for a few shillings; the arms of the abbey were engraven upon it. In 1807 another seal was found, which belonged to an abbot; the impression, a virgin and child; silver; in shape, a Gothic ellipse," &c.

"In 1188, Sisillus, Sitsyllt, or Cecil was abbot.

"In 1340, Llewelyn Vychan or Vaughan.

"In 1553, Richard Tully, the last Abbot, pensioned at £40 per an."

A congratulatory poem to the Abbot Llewelyn Vychan, upon his recovery from a serious illness, is preserved in the *Myvyrian Archæology*, which I have here inserted, and add a literal translation by the Rev. John Williams, of Nerquis, who is never weary or slow in benefiting archæological researches by the aid of his talents and acquirements:

I Llywelyn Fychan ap Ll'n Abad Ystrad Flur. Llywelyn Goch ap Meurig Hen a'i cant. (Myf. Arch. vol. i. p. 516.)

Credaf ytt Jesu fab y croyw dad  
 Creawdr hael llywiauws hawl a lleuad  
 Credadun nef gun naf ac ynad  
 Crair o ddilys Fair ddeules fwriad  
 Canwaith ragoriaith pob rhyw gariad  
 Cannorthwyaist fi geli gwyliad  
 A'r awr hon etton Duw ren attad  
 Rhedwn o'r diwedd ith wledd ath wlad  
 Y nerthaist fyfy megis neirthiad  
 Am arglwydd-lyw ym a mur gwleddwlad  
 Am wr credrefn a'm wawr Ystrad  
 Fflur ai phennadur a'i modir mad  
 Llywelyn wiwbarch lluniaidd Abad  
 Fychan gwr difan garwy dyfiad  
 Llin llyw cynnefin llew cynnifiad  
 Llywelyn arall dedwyddgall dad  
 Heiliaist ddofydd gwyn hwyl bryn a brad  
 Haint a'i arwyddion hynt da roddiad  
 Anobaith fuam am iawn Abad  
 A'th nerth a'n diffyrth a'th wyrth wyrthead  
 Clywed a wnaethost dost destuniad  
 Fy llef hyd y nef ehud nofiad  
 Ac estyn hoede heb gus dyniad  
 Ym llayaidd obaith llaw-rodd Abad.

To Llywelyn Fychan ap Llywelyn Abbot of Strata Florida. By Llywelyn Goch ap Meurig Hen (1330 – 1370.)

I believe in Thee Jesu, son of the powerful Father,  
 The generous Creator and Governour of the sun & moon,  
 The heavenly Believer, gracious Lord, and Judge,  
 Relic of worthy Mary — on double good intent,  
 A hundred times excelling all other love,  
 Mysterious Guardian, Thou hast supported me,

And now again, eternal God, to Thee  
 At length we fly, even to thy feast and country.  
 As my Supporter, thou hast given me help  
 In giving me a leader-lord, the bulwark of a banqueting country,  
 A man of marvellous order, the hero  
 Of Strata Florida — its Sovereign & good Protector,  
*Llywelyn Fychan*, worthy of respect, a well-formed Abbot,  
 An unblemished man, of Garwy sprung,  
 Offspring of a well-known leader, a conquering lion,  
 Namely, the other Llywelyn, his wise and happy father.  
 Blessed Lord, Thou didst visit the hill guide with a treacherous disease  
 And its symptoms of departure — it was thy good gift.  
 And we despaired of having a just Abbot.  
 But thy power & gracious miracle defended us :  
 Thou didst hear the earnest entreaty  
 Of my voice, which presumptuously floated up to heaven ;  
 And, without destroying my kind hope,  
 Thou didst prolong the life of the liberal Abbot.

[At the first meeting of the Cambrian Archæological Association at Aberystwyth, this paper was read, and an excursion was made to Strata Florida Abbey by the president and a large party of members of the association. On the Monday previous, September 6th, J. Davies, Esq., of Pantyfedwen, accompanied by one of the General Secretaries, proceeded to the site of the abbey, where, permission to excavate having been given in the kindest manner by Col. Powell, M.P. of Nanteos, lord lieutenant of the county, they immediately set a party of labourers at work, under proper superintendence. The spots selected for excavation were, first, for about twelve feet along the south wall of the chancel, where they expected to find traces of the sedilia, the piscina, &c.; and, secondly, at the western corner of the south transept, where it joins the nave, as this point would serve to determine the nature of the work, &c. The excavations were continued on the Tuesday and Wednesday; and, by the time the members arrived, the pavement and walls were bare and ready for their inspection. Upon the eastern side of what had been once the south aisle, they found parts of the door, and in advance of that three or four tiles, rubbings of which were taken. Two sorts of tiles were found; some in dark glaze, and others upon a white glaze. At the southern portion of the chancel they discovered a fragment of a casing to the wall, and under some of it a description of moulding, showing very clearly *that parts of the building*

were composed of portions of an earlier structure; they also found a broken piece of the piscina, which was of a *very early period*. The result of these investigations, after the paper was read, confirms the correctness of the author's theory, that the present is the original site of Strata Florida. In immediate connexion with those casings of the wall, which it might be stated were made of a light-coloured stone, some more tiles came to light, with the figure of a dragon upon them; on other tiles, also, another subject was represented, but which could not be accurately defined; a figure appeared to occupy the centre, with flowers on each side. From every fragment and portion of the building uncovered, it was made perfectly clear, as the author had conjectured, that the style of architecture was Transition, from Norman to Early English. The dimensions of the building were ascertained by the Dean of Hereford to be the following: The chancel is twenty-eight feet six inches by forty-five feet: but the greatest difficulty was experienced in obtaining an exact admeasurement from the depth of turf upon the walls. The transepts are forty-five feet by thirty-two feet; the nave, from the corner of the transept, is one hundred and forty feet in extreme length. Afterwards, they removed a very interesting crossed tomb-stone in the cemetery; under it lay a skeleton of considerable size, but no relic or other matter from which any further information might be derived.

The architectural illustrations of this paper have been kindly furnished by T. L. D. Jones Parry, Esq., of Madryn Park, Caernarvonshire, who measured the parts of the edifice, and took sketches of them on the spot. The crossed tomb-stone was drawn by H. Kennedy, Esq.]

V. ILLUSTRIOUS INDIVIDUALS BURIED IN THE ABBEY. — 1175. CADELL, son of Gruffyd ap Rhys, and brother to Prince Rhys ap Gruffyd, the founder. The history of this prince is rather curious; it is that of an impetuous ardent mind, unconscious of mediocrity, and ever in extremes. His prowess was exerted with unexampled vigour and rapidity upon the invading Normans. In 1145 he wrested the castle of Dynevor from Earl Gilbert, stormed the castle of Caernarthen—and then, appearing before Llanstephan, defeated the Normans and Flemings, who came up to its aid; and thus rescued South Wales from the hard hand of her oppressor. He was as hot and keen a sportsman as

he was an impetuous warrior; and for the most part took up his residence at Tenby, where he hunted, and in some way or other offended the inhabitants. They waylaid him in one of his hunting expeditions, and, catching him at disadvantage, fell upon him and wounded him most cruelly. For a long time his life was suspended by a thread, but youth and constitution sustained him; and upon his recovery he recollected those serious thoughts upon the uncertainty of life, and another state of existence, which had agitated his mind upon his sick-bed. He therefore entrusted all his affairs to his brothers, Meredith and Rhys; and, while he prosecuted a pilgrimage in the far east to discharge his vows, they took signal vengeance upon Tenby; and the next year after the treacherous assault had been made upon their brother, surprised both the town and castle, slaughtered the garrison, and spoiled the adjacent country. Cadell returned an altered man; he was dead to the honour and ambition of court or camp; he repaired to Strata Florida, took upon him the monkish order, and died after a tedious fit of sickness, A.D. 1175, and was honourably interred in the house of his choice.

1184. Howel ap Jevan, lord of Arustly.

1190. Owen ap Rhys, son of the founder, died at Strata Florida.

1197. Rhys ap Gruffyd, the founder. The *Welsh Chronicle* speaks thus of his death: "This year likewise died the valiant Rhys, prince of South Wales; the only stay and defence of that part of Wales; for he it was that gained them their liberty, and secured them in it. He was no less illustrious for his virtuous endowments, than for his valour and extraction; so that it was with good reason the British bards, and others wrote so honourably of him, and so mightily deplored his death." From this time Strata Florida became the burial-place of the succeeding lords of his family.

1202. Gruffyd ap Rhys, the son and immediate successor of the founder. "This Gruffyd," continues the *Chronicle*, "was a valiant and discreet prince, and one that appeared likely to bring all South Wales into good order and obedience, for in all things he trod in his father's footsteps, and made it his business to succeed him, as well in his valour and virtuous endowments, as in his government; but the vast hopes conceived of him soon proved abortive; for on St. James's day 1202 he died, to the great grief and loss of

the country, and shortly after was buried at Ystradfflŵr with great pomp and solemnity."

He married Mallt or Maud de Bruce, the daughter of William de Bruce; she died in the year 1210, and was buried by the side of her husband *in a monk's cowl*. Upon this custom, Dr. Powel thus descants in his *History of Wales*: "In the year 1200, Gruffyd ap Conan ap Owen ap Gwynedh dyed and was buried in a Monk's Cawl in the Abbey of Conway, which way of burying was very much practised, especially by the better sort, in those days; for the monks and friers had deluded the people into a strong conceit of the merits of it, and had firmly persuaded them, it was highly conducive to their future happiness to [be thus interred. But this superstition together with the propagators of it they had lately received from England." He goes on to remark, that since the destruction of Bangor, "Ty Gwyn, built 1146, was the first house impregnated with the customs of the Church of Rome."

Sir R. C. Hoare quotes from the same source the following passage: "All the nobles, for the most part of that time were buried in a monk's cowl, for they were made to believe by the monks or friers that that strange weed was a sure defense betwixt their soules and hell, howsoever they died. And all this baggage and superstition received they with monks and friers a few years before that out of England."

1204. Howel ap Rhys, a blind son of the founder, was slain in a fray by some of the followers of his brother Maelgon, and was buried near his brother Gruffyd.

1210. Isabel, daughter of Richard Clare, Earl of Hereford, and wife to William Gam, Lord of Gower.

1221. Young Rhys, son of Gruffyd ap Rhys.

1230. Maelgwn or Maelgon son of Prince Rhys. "This Prince," says the *Welsh Chronicle*, "was a person of such civil behaviour, and easy access, of so comely a person, and of such honesty in all his actions, that he attracted the most earnest love and affection of all his friends; by which means he became very terrible and formidable to his enemies, especially to the Flemings, over whom he obtained several victories." He cannot, however, be said to stand out upon the page of history in a very amiable light, notwithstanding this panegyric; he was for a long time a thorn in the side of his father, and stirred up rebellion against him with the greater

facility, inasmuch as he was passionately beloved by the men of South Wales. Besides this, he had no doubt a hand in putting his blind brother Howel out of the way, because he thwarted his views and crossed the path of his ambition. Perhaps a conscience smitten by the sense of filial ingratitude, and fratricide, may have prompted the munificence with which he seems to have almost burdened Strata Florida.

1235. Owen, another son of Gruffyd ap Rhys, a person of great worth, and exceedingly beloved, was buried by the side of his brother Rhys.

Dafydd ap Gwilym, the bard, is said to be buried under one of the yew trees. The following epitaph was written upon him:

Dafydd, gwiw, awenydd gwrdd,  
 Ai yma'th roed dan goed gwyrdd?  
 Dan lasbren hoyw ywen hardd,  
 Lle'i claddwyd, y cuddiwyd cerdd!  
 Glas dew ywen, glân Eos -- Deifi,  
 Mac Dafydd yn Agos!  
 Yn y pridd mae'r gerdd ddiddos,  
 Diddawn in' wob dydd a nos.

For the following literal translation I am indebted to the learned pen of the Rev. John Williams, of Nerquis:

Worthy David, mighty bard,  
 Art thou laid here under the green wood? —  
 Beneath a flourishing tree, even a beautiful yew,  
 Where he was buried, the song lies concealed.  
 Beneath a bushy green yew, the fair nightingale of Teifi,  
 David is interred: —  
 The vigorous strain is in the dust.  
 We have now no genius by day or by night.

1480. Guttain Owain, a herald bard, and historian, was buried here, where he had lived.

VI. CHARTERS, DOCUMENTS, &c. — The following documents are to be found in Dugdale:

1. Carta Resi, the original charter of the foundation.
2. Carta Reg. Hen. 2, confirming previous grants.
3. Carta Reg. Edw. 1, a licence to re-edify the monastery, upon certain conditions of cutting down woods, and mending highways.

4. Valor Eccl<sup>a</sup>

5. Caput. Ministror.

In the *Harleian MSS.* 6068, folios 10, 11, I found the fol-



lowing documents relating to Strata Florida, which have not been published :

1. The Confirmation Charter of Prince Rhys. 1184.
2. The Confirmation Charter of Maelgon. 1198.
3. The Title of a Charter given by Rhys ap Rhys. 1198.
4. The Charter of Rhys ap Gryffin ap Rhys. 1202.
5. Charter of Maelgon junior son of Maelgon ap Rhys, without date.
6. Charter of Conan ap Meredith ap Oweyn, without date. This charter conveys all waifs thrown by the sea upon the monks' lands, to the abbey.<sup>1</sup>
7. In the *Harl. MSS.* An agreement, (1339, A.D.) between the Bishop of St. David's, the Chapter of St. David's, the Chapter of Abergwylen and Landewibrevi, and all Prebends, Rectors, and Vicars belonging to the Diocese of St. David's, on the one part; and the Abbot and Convent of Strata Florida, on the other part, for settling the disputes which had arisen between the two parties, on the subject of Tithes.

Having thus completed this very imperfect paper upon Strata Florida, with the hope of eliciting more accurate and satisfactory information by more competent hands, I can only express my deep regret, that the noblest ecclesiastical edifice of South Wales, flourishing in the brightest days of her independence, collecting and enrolling the annals of her history, rich in the munificence of her native Princes, the receptacle of their ashes, the monument of their piety, should have been dismantled by the Puritan, despoiled by the Erastian, plundered by the ignorant, and desecrated by the avaricious, until scarcely one stone stands upon another to point out the spot, where Strata Florida, the pride and glory of South Wales, once erected her beautiful tabernacle in the wilderness, and looked out from her towers upon a goodly heritage. Owen Gwynedd the bard, in the sixteenth century, as he passed by, thus poured forth his lamentation, and attuned to his harp the sentiment of regret at its decay :

Mae dialedd ryfedd am ryfigbuedd  
 Bechod gwyr eglwysig ;  
 Mawr yw cur y mur cerrig  
 Am watwor Duw—matter dig.

<sup>1</sup> The Charters of the Abbey will be published on a future occasion.

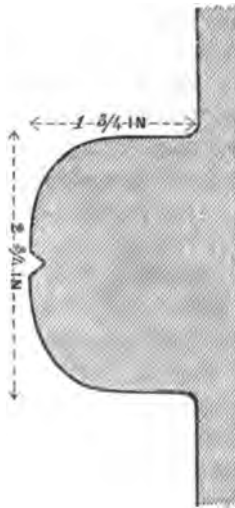
"Wonderful is the vengeance which has fallen upon  
The presumptuous and sinful lives of ecclesiastics ;  
The stone walls, suffer great affliction  
Because of their mockery of God — which is a subject of anger."

Is there no bard of the nineteenth century to sound a  
requiem over the Abbey's death-like stillness, of which the  
first traces were seen by Owen Gwynedd in the sixteenth?<sup>1</sup>

GEORGE ROBERTS, M.A.

Vicar of Monmouth.

3, Ireland-row, Mile-end-road, Stepney,  
August, 1847.



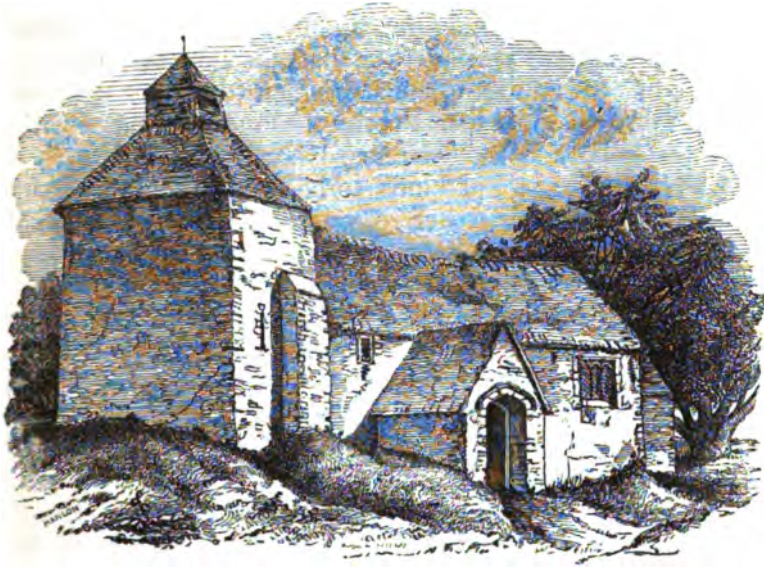
Section of String. W. Doorway, Strata Florida.

<sup>1</sup> Ah, yes! the Abbey's dead! its grassy tomb  
Lies mid the heathy mountains, passing fair;  
The day of its revival's in the womb  
Of Time: — while o'er it floats the scented air,  
By nest of winged bird or coney's lair,  
Where, through a leafy canopy, the light  
Pours its mild beams. Yet will we not despair  
To see its princely relics quit the realms of night.

For, though no more along the lengthening road  
Are traced the marks of weary pilgrim's feet,  
Hastening to lay down there the galling load  
Of sin and sorrow; — yet again shall meet  
Within its bounds, in conference short but sweet,  
Those who shall love to search the rev'rend fane,  
Its moss-grown stones as ancient friends to greet,  
And its long buried treasures bring to light again.

## PENNANT MELANGELL, MONTGOMERYSHIRE.

No. I.



S. W. View of Pennant Melangell Church.

THIS Church, which is built in one of the most beautiful and retired spots of Montgomeryshire, is worthy of notice, not less for the picturesque form of the edifice, than for the legend attached to it. It constitutes one of those objects, which are sure to attract the lover of nature, no less than the enquirer, into the traditional antiquities of Wales;—and few who visit it will regret the fatigue they may have experienced, in penetrating to the secluded valley, in which it stands.

Pennant, in his *Tour*, vol. ii. p. 347, thus notices the place and its historical traditions:—"At about two miles distance from Llangynog I turned up a small valley to the right, to pay my devotions to the shrine of St. Monacella, or, as the Welsh style her, Melangell. Her legend relates that she was the daughter of an Irish Monarch, who had determined to marry her to a nobleman of his court. The princess had

vowed celibacy. She fled from her father's dominions, and took refuge in this place, where she lived fifteen years without seeing the face of man. Brochwel Yscythrog, prince of Powys, being one day a hare-hunting, pursued his game till he came to a great thicket; when he was amazed to find a virgin of surprising beauty, engaged in deep devotion, with the hare he had been pursuing under her robe, boldly facing the dogs, who had retired to a distance howling, notwithstanding all the efforts of the sportsman to make them seize their prey. Even when the huntsman blew his horn it stuck to his lips. Brochwel heard her story; and gave to God and her a parcel of lands, to be a sanctuary to all that fled there. He desired her to found an abbey on the spot. She did so, and died abbess, in a good old age. She was buried in the neighbouring church, called Pennant, and from her distinguished by the addition of Melangell. Her hard bed is shewn in the cleft of a neighbouring rock. Her tomb was in a little chapel, or oratory, adjoining to the church, and now used as a vestry room. This room still is called *Cell-y-bedd*, or the *Cell of the grave*, but her reliques, as well as her image, have been long since removed; but I think the last is still to be seen in the church yard. The legend is perpetuated by some rude wooden carvings of the saint, with numbers of hares scuttling to her for protection. She properly became their patroness. They were called *Mwyn-Melangell*, St. Monacella's lambs. Till the last century so strong a superstition prevailed, that no person would kill a hare in the parish; and even later, when a hare was pursued by dogs, it was firmly believed that if any one cried 'God and St. Monacella be with thee,' it was sure to escape. In the church yard is a stone with the figure of an armed man, which now serves as a common gravestone, but once covered the remains of the eldest son of Owen Gwynedd, Jorwerth Drwyndwn, or Edward with the broken nose, who was put aside of the succession on account of the blemish. Hither he had fled for refuge from the cruelty of his brother Dafydd ap Owen Gwynedd, this place having been one of our most celebrated sanctuaries. On his shield is inscribed *Hic jacet Etwart*. Tradition says he was killed not far from hence at a place called *Bwlch croes Jorwerth*."

Professor Rees (*Welsh Saints*, p. 269) in noticing the saint after whom this church is called, says: "Melangell, the

daughter of Tudwal Tudglyd of the line of Macsen Wledig was the foundress of Pennant Melangell, Montgomeryshire. She was a sister of Rhydderch Hael ap Stratt Clyde; and her mother was Ethni, surnamed Wyddeles, or the Irish-woman. Festival May 27."

For the following transcript of the Legend of St. Monacella we are indebted to the kindness of the Rev. Robert Williams, M.A., of Llangadwaladr, Denbighshire, and Local Secretary of the Cambrian Archæological Association. It is taken from one of Mr. William Maurice's MSS. in the Wynnstay Library, which was written A.D. 1640:—

### HISTORIA MONACELLÆ.

EX. MSS. POWELIANIS RUABONENS.

FUIT olim in Powisia quidam princeps illustrissimus nomine Brochwel Ysgithrog et consul Legecestræ qui in urbe tunc temporis Pengwern Powys, quod Latine sonat Caput paludis Powys, nunc vero Salopia dicta est, habitabat; cujus domicilium seu habitaculum ibi steterat ubi collegium divi Ceddæ episcopi nunc situm est. At idem princeps præclarus suum domicilium aut manerium supradictum ex sua mera libertate in usum Dei simul et ipsius obsequio in elemosinam dedit et perpetuo pro se et heredibus suis concessit. Cum tandem quodam die anno domini sexcentesimo quarto dictus princeps venaturo transisset ad quendam locum Britannice vocatum Pennant infra dictum principatum de Powys, et ubi odorissequi canes ejusdem principis leporem excitavissent, canes leporem insequabantur, sectabaturque ille usque dum ad rubum quendam, rubum grandem et spinosum venissent. In quo quidem rubo invenit quendam virginem vultu speciosam quam

### THE HISTORY OF MONACELLA.

FROM THE MSS. OF MR. POWEL OF RUABON.

THERE was in former times in Powys a certain most illustrious prince, by name Brochwel Ysgithrog, and consul (*earl*) of Chester, who at that time dwelt in Pengwern Powys, which in Latin signifies the Head of Powys Marsh, but now is called Salop: (and) whose domicile or habitation stood in that spot where the college of St. Chad is at present situated. Now the same illustrious prince gave his domicile or mansion aforesaid, of his own free will, for the use of God, and at the same time from a sense of his own duty, for eleemosynary purposes, and made a perpetual grant of it for himself and his heirs. At length, when upon a certain day in the year of our Lord 604, the said prince had gone hunting to a certain place of Britain called Pennant, within the said principality of Powys, and when the hounds of the same prince had started a hare, the dogs were following the hare and he was pursuing to a certain bramble thicket, a thicket large and thorny; in which thicket

devotissime orantem et divinæ contemplationi deditam una cum dicto lepore sub vestium extremitate aut ventrali cubante (facie canibus adversa) audacter et intrepide. Tunc princeps vociferans "prendite caniculi prendite" quanto magis clamabat incitando tanto remotius ac longius retrocedebant canes, et bestiolam fugiebant ululantes. Demum princeps totus attonitus virginem postulavit quampridem in terris ipsius inhabitasset sola in hujusmodi deserto, virgo respondens ait hos quindecim annos nec vultum hominis interim usque modo contemplata sum; post eandem virginem rogavit cuja esset ubinam nata et oriunda, ac ipsa cum omni humilitate respondit se regis Jowchel gratam esse de Hibernia, et propterea quod pater meus cuidam magno et generoso de Hibernia in uxorem decreverat, solum meum natale fugiens (Deo ducente) huc veni, deo et intemperate virgini corde et mundo corpore quoad moriar servitura. Deinde quæsit princeps nomen virginis. Cui respondens ait nomen esse Monacellam. Tunc princeps in imo corde prosperitatem virginis considerans solitariam in hæc verba prorupit. O virgo Monacella dignissima, compertum habeo quod es veri Dei ancilla et cultrix christi veracissima: unde eo quod summo deo et maximo placuit, huic tuis meritis lepusculo ferocienti salutem impertire conductum et protectionem a canum incursu et persecutione rapientium et mordacium, has terras meas do et dono tibi animo quam libentissimo ad serviendum deo, et ut

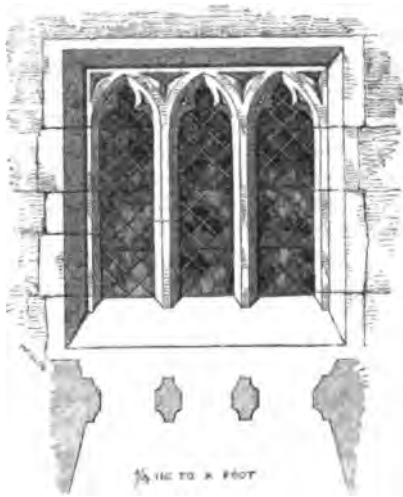
he found a certain virgin, beautiful in appearance, praying as devoutly as possible, and given up to divine contemplation, together with the said hare lying under the extremity or fold of her garments (with its face turned towards the dogs) boldly and intrepidly. Then the prince vociferating "Catch her, little dogs! catch her!" the more he shouted while he urged them on, the more remotely and further off did the dogs retreat, and fled from the little wild animal howling. At length the prince altogether astonished, asked the virgin how long she had dwelt alone on his lands, in so desert a spot; the virgin in reply said that for these fifteen years she had never in any way seen the face of man; he afterwards asked the virgin who she was, where she was born and sprung from; and she with all humility answered that she was the daughter of king Jowchel of Ireland, and "because my father had intended me to be the wife of a certain great and noble person of Ireland, I fleeing from my native soil (God guiding me) came hither, in order that I might serve God and the spotless Virgin with my heart and a chaste body until I should die." Then the prince inquired the name of the virgin. To whom she said in reply that her name was Monacella. Thereupon the prince considering in his inmost breast the prosperous, (though) solitary, condition of the virgin, broke forth into these words: "Oh most worthy virgin Monacella, I find that thou art a hand-maiden of the true God,

sit perpetuum asylum refugium et tutela pro tui nominis (virgo præclara) honore, et nec rex nec princeps tam temerarius aut deo audax esse studeat ut quenquam istuc fugientem masculum aut fœminam tua protectione in his tuis terris gaudere et frui cupientes extrahere quovismodo præsumat dum modo sanctuarium tuum aut asylum nullatenus contaminent aut polluant. Alioquin si quis sceleratus tuo sanctuario gaudens foras quippiam malefactoris exierit, tunc liberi tenentes dicti abbates tui sanctuarii et soli de ipsorum sceleribus cognoscentes si reos desuper et culpabiles ipsos invenerint officiariis de Powys tradere et deliberare puniendos procurent. Hæc virgo Monacella deo gratissima vitam egit (ut præmittitur) solitariam eodem loco per xxxvij. annos. Ac lepores, feræ bestiolæ, haud secus quam cicures aut mansuetæ bellusæ apud eam singulis diebus familiares in omni vita fuere per quos etiam (divina aspirante clementia) miracula et varia intimo cordis affectu invocantibus auxilium et favoris gratiam petentibus non desunt. Post mortem dicti principis Brochwel illustrissimi Tyssiliaw filius ejus tenuit principatum de Powys. Deinde Conan frater Tyssiliaw. Postea Tambryd. Deinde Gurmylk et Durres claudus qui omnes dictum locum Pennant Melangell perpetuum sanctuarium asylum seum miserorum refugium tutissimum fore (acta dicti principis confirmantes) sanxerunt. Eadem virgo Monacella virgines quasdem in eadem patria instituere et informare ut sacrè et pudicè in dei amore per-

and a most sincere worshipper of Christ; wherefore because it has pleased the supreme and almighty God, for thy merits, to give safety to this little wild hare, with safe conduct and protection from the attack and pursuit of the ravenous and biting dogs, I give and present to thee, with a most willing mind, these my lands for the service of God, and that they may be a perpetual asylum, refuge, and defence, in honour of thy name, O excellent virgin; and let neither King nor Prince dare to be so rash or bold towards God as that, any man or woman fleeing hither, and desiring to enjoy protection in these thy lands, he should presume to drag forth, provided that they in no way contaminate or pollute thy sanctuary or asylum. On the other hand, if any malefactor enjoying (the privilege of) thy sanctuary, shall go forth in any direction to do harm, then the freeholding abbats of thy sanctuary,<sup>1</sup> who alone take cognizance of their crimes, if they afterwards find the offenders and culpable persons, and take care that they be given and delivered over to the officers of Powys to be punished." This virgin Monacella, so very pleasing to God, passed her solitary life (in the way mentioned above) for 37 years in this same place. And the hares, wild little animals, just the same as or tame animals, were in a state of familiarity about her every day throughout her whole life; during which time also, by the aid of the Divine Mercy, miracles and various other favours were

<sup>1</sup> There is some obscurity in the original Latin at this place.

severant et viverent omni cura et diligentia studuit quæ divinis obsequiis intente et dies et noctes nihil agentes aliud transigebant. Deinde statim ut ipsa virgo Monacella ab hac vita migravit, quidam nomine Elisse venit ad Pennant Melangell qui easdem virgines stuprare rapere aut polluere cupiens miserrime expiravit et subito periit. Quisquis dictæ virginis libertatem et sanctitatem premissam violaverit divinam in hac parte ultionem raro visus est evitasse, prout quotidie cernere licet: laudes deo altissimo et suæ virgini Monacellæ.



tioned liberty and sanctity of the said virgin, has been rarely seen to escape divine wrath on this account, as may be daily perceived. Praises be to the Most High God and to His Virgin Monacella !

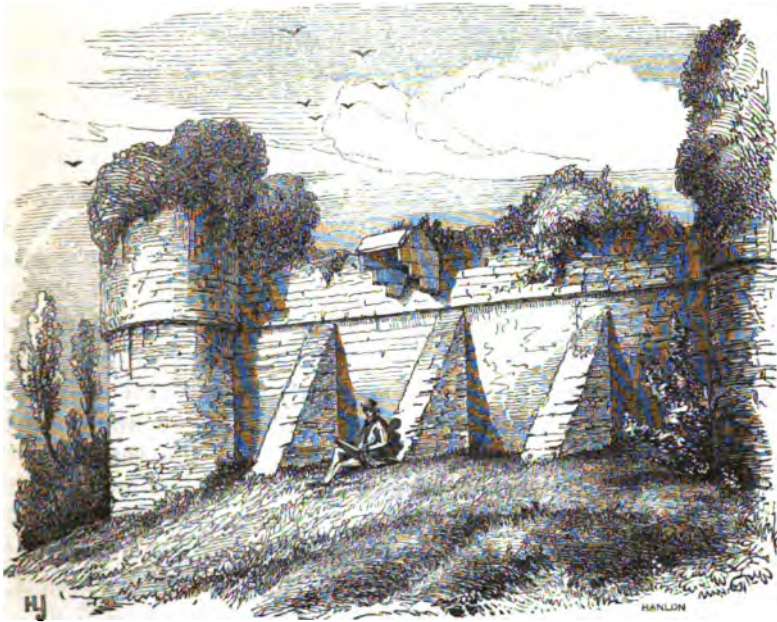
not wanting to those who asked for her aid, and sought her favour with inward devotion of heart. After the death of the said most illustrious Prince Brochwel, his son Tyssiliau held the principality of Powys; then Conan, the brother of Tyssiliau; afterwards Tambryd; then Gurmylek and Durres the lame; all of whom sanctioned the said place of Pennant to be a perpetual sanctuary, asylum, or safe refuge of the wretched, (thereby confirming the acts of the said prince.) The same virgin Monacella, with all solicitude and diligence, took care to appoint and instruct certain virgins in the same (part of the) country, in order that they might persevere and live holily and modestly in the love of God, and should pass their lives in the service of God, doing nothing else day and night. After this, as soon as the virgin Monacella herself departed this life, a certain man, by name Elisse, came to Pennant Melangell, and wishing to violate, ravish, and pollute the same virgins, died there, and suddenly perished in the most dreadful manner. Whoever has violated the above men-

(To be continued.)



## MONA MEDLÆVA.

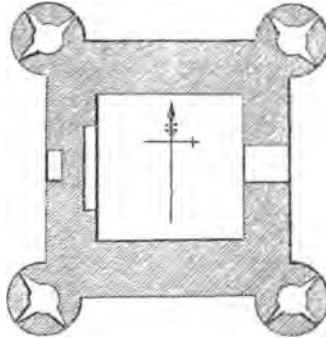
No. X.



W. View of Castell Lletnig.

**PENMON.** In this parish, which is rich in mediæval remains, we find one of the earliest specimens of military architecture extant in the island. A small stream runs into the sea about half-way between Llanfaes and Penmon, and is now not much more than a deep brook flowing through a sandy and marshy valley. It is not improbable, however, from the conformation of the sides of this valley, especially at its entrance, and from various geological reasons connected with this part of the island, that the tide once came up the stream, or that at all events it was a river that admitted of being navigated by boats. About a quarter of a mile from the present limit of high-water, and on the north-eastern side of the valley, on an elevated bank, rises a conical mound about forty feet in altitude, and one hundred and fifty feet diameter, surrounded by a carefully formed ditch twenty feet

wide. Upon the summit of this mound is placed a small square fort, with a circular tower at each corner. The



Plan of Castell Liehting.

walls are only ten feet high, but may have risen to twelve feet when perfect; and the towers themselves do not appear to have exceeded fifteen or sixteen feet in total altitude. Each tower is pierced with three small loops, and might each have admitted of as many archers at the same time, while the interior dimensions of the fort itself shew that it was intended only for a very small garrison. The central portion was probably covered over, so as to form some kind of lodging, and there was a walk all round on the ramparts, still existing, though the middle space has been used as a garden. On the western side, the exterior of which is represented in the engraving, is a curious sink-hole in good preservation. The architecture of the whole building is perfectly plain; no arches, no decorations, no sculptured, nor even squared, stones remaining any where about it;—and hence it is difficult from internal evidence to assign any positive date as to its erection. The occurrence of buttresses at equal intervals along the face of each curtain, and the form of those buttresses, would induce a suspicion that it must be of later erection than what is to be inferred from the traditional history of the spot. Nevertheless it is very possible that these buttresses did not form any part of the original place, but were added at a subsequent period, when the pressure of the soil within might have been feared, as communicating an outward thrust to the walls.

There are no traces of any regular entrance; but the eastern curtain either contained it, or a breach has been

purposely made in it, since the present access to the interior is thus attained.

Pennant, who quotes a Danish historian, and also Giraldus Cambrensis, gives the following account of it:—Pennant's *Tour*, vol. ii. p. 248. "A little further is Castell Aber Llienawg, a small square fort, with the remains of a little round tower at each corner. In the middle one stood a square tower. A foss surrounds the whole. A hollow way is carried quite to the shore, and at its extremity is a large mound of earth, designed to cover the landing. This castle was founded by Hugh Lupus, earl of Chester, and Hugh the Red, earl of Shrewsbury, in 1098, when they made an invasion, and committed more ravages on the poor natives, especially on one Kenred, a priest, than ever stained the annals of any country. Providence sent Magnus, king of Norway, to revenge these cruelties. His coming was to all appearance casual. He offered to land, but was opposed by the earls. Magnus stood in the prow of his ship, and calling to him a most expert bowman, they at once directed their arrows at the earl of Shrewsbury, who stood all armed on the shore. An arrow pierced his brain through one of his eyes, the only defenceless part. The victor, seeing him spring up in the agonies of death, insultingly cried out, *Leit loupe*—"Let him dance." Torfæi. *Hist. Norveg.* iii. 423. Girald. Camb. *Iter. Camb.* 867.

It will be observed that Pennant calls the spot *Aber Llienawg*; but Rowlands, in his *Antiquitates Parochiales*, (see *Arch. Camb.* vol. i. p. 312) says, "*Lleinioc vel Porth Lleinioc, prope Penmon, Linoci cujusdam titulo insignitur.*" It is at present known by the name of Castell Lleiniog, which comes near to the appellation given it by the learned historian of Anglesey; and the word *Porth*, used by him, confirms the conjecture, that vessels may have been able at a former period to mount the stream.

The "hollow way" noted by Pennant has now disappeared, but the "large mound of earth" still remains; yet even this is now scarcely to be approached except by small boats at high tide.

It is by no means improbable that the fort, as it now stands, was erected at the period assigned by Pennant; and, if so, it must be considered as a valuable relic of that early age.

The remainder of its history is thus briefly given by Penant: — “This fort was garrisoned as lately as the time of Charles I., when it was kept for the parlement by Sir Thomas Cheadle; but was taken by Colonel Robinson in 1665 or 6.” (Plas Gwyn MSS.)

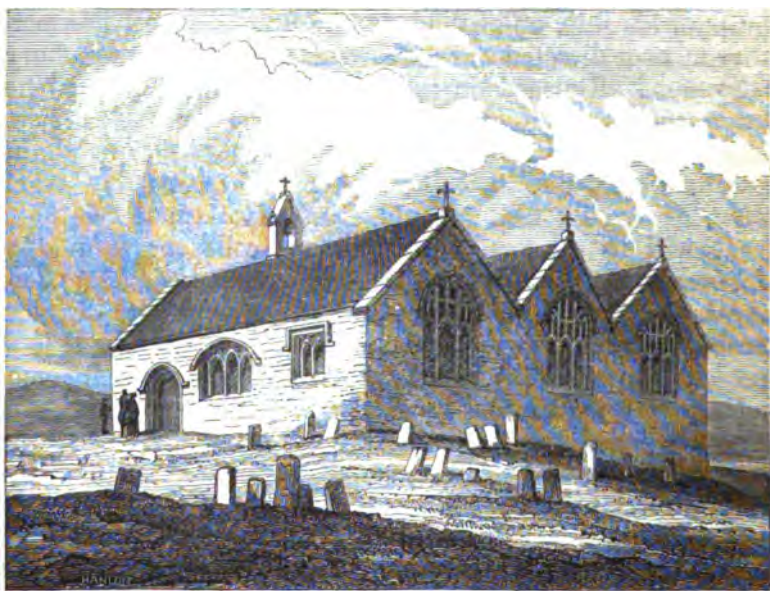
At the present moment the mound is thickly grown over with trees and underwood, and, with the ruined building, constitutes one of the sweetest and most picturesque spots of this highly beautiful neighbourhood.

In the valley beneath is a well, noted, all the country round, for its good qualities in curing various maladies.

H. L. J.

## ARVONA MEDIÆVA.

### No. III.



S. E. View of Llangwynhoydyl Church.

THE church of this parish, which is now commonly spelt Llangwnadl, is situated in a very picturesque spot on the western side of the promontory of Llein, in the county of Caernarvon, not far from the sea, about three miles on the

Aberdaron side of Tydweiliog. It is approached from the main road by following the course of a little torrent, which "winds its gurgling way" through a miniature ravine, a bed which must at one time have groaned beneath the weight of a much larger stream. A few trees, apparently coeval with the old church itself, stretch their venerable arms around, and shield it, as it were, from the vulgar eye. It is not seen, embosomed as it is in this romantic and sequestered spot, until the visitor arrives within about fifty yards of it; a rustic bridge is then passed, and the ancient triple-bodied edifice breaks abruptly upon the view. It is a spot of which the calm serenity peculiarly fits it for the residence of a recluse, and it was no wonder that the holy personage, St. Gwynhoydyl, (who, as tradition records it, here led an eremitical life,) chose this little oasis in the desert; for here, in deep retirement, with nought to disturb quiet save the "babbling brook" and the balmy flower, the mind might be given up to contemplation of the Creator's works far from the hum of the world.

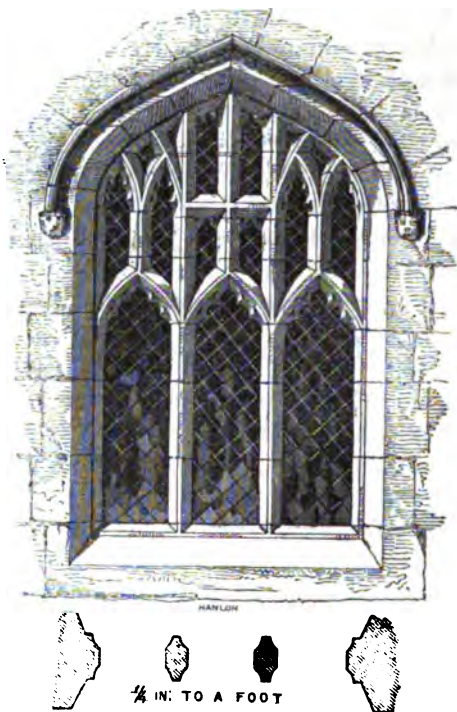
The church is forty-six feet long, by fifty-seven feet six inches wide, externally, and is triple-bodied, consisting of three nearly equal aisles, the southern one being of rather a later date than the others. Over the middle aisle, at the western end, stands a single bell gable, and below is the original pointed doorway which formed the principal entrance to the church. This aisle is separated from the two side ones by three arches; those on the northern side being of an earlier character than those on the southern. The former are of one order; four centred, of discontinuous curvature, with a recessed moulding on an octagonal chamfer, and resting without imposts on plain octagonal piers without bases. On the easternmost of these piers, which is half imbedded in the wall, is the following inscription, divided according to the sides of the pier itself:—

IHS		IHS	
ſ	GAU	N	DE
GAU	DE		

and on the next pier, to the westward, in a similar position, running all round it, is this inscription:—

REC EDIS EDIFICA TA EST IN ANO DNI  
IHS

It has been supposed by Pennant, and others, that a date could be read at the end of the upper line; but it cannot now be decyphered, if it ever existed.



Eastern Window of Llangwynhoydyl Church.

The eastern window of this aisle, which is the same as that in the northern, is of good design and workmanship. It consists of three lights cinque-foiled, with hollowed chamfers, and vertical tracery in the head of the arch. The label is terminated by a head on the southern side, but by a plain return on the northern. A plain screen extends across this aisle between the piers next to the altar. The font which stands immediately to the west of the second pier, on the south, from the doorway, is an octagonal basin, on a similar shaft and base. Its sides are sculptured, and bear respectively a fleur-de-lys, between four pellets; a rose of five petals; a human head; a rose of four petals between four pellets; a child bearing a cross; the sacred monogram IHS; a mitred head; and the eighth side is blocked up by the pier against which it is placed.

In the eastern window of this aisle are a few fragments of stained glass; among which is a head of the Saviour bearded with a cruciferous nimb; the head of a virgin crowned with rays emanating from it; and the upper portion of a figure of the Virgin Mary with the infant Saviour in her arms, the nimb round her head, contrary to all practice, charged with a cross; a distinction never accorded except to one of the persons of the Trinity.

The northern aisle, which has hitherto been used for a school, and boarded off from the nave, is entered by a small door near the north-western corner, and has a single pointed loop in the western wall, and another in the northern. Its eastern window is identical in design with that of the middle aisle; and this leads to the inference that the two aisles were executed at the same period, on the removal of a much older edifice; the central aisle being used for parochial purposes, and the northern being intended for a private chapel, or chantry, belonging to some neighbouring family of eminence.

The southern aisle, which was probably erected for a similar purpose with the northern one, has its arches moulded on their lateral chamfers rather more carefully than those in the northern aisle; they are four-centered, and rest on the capitals of octagonal piers. The latter have on their alternate, and smaller sides, recessed mouldings, and rest on bases of good dimensions. In the southern side is a four centered doorway, with boldly recessed mouldings in the jambs; and near this was formerly placed a stoup, now removed. Near the east end is a square-headed window of two lights, trifoliated; and the eastern window is of three lights, like those of the other aisles, with tracery very similar in the head of the arch.

This church is about to undergo a thorough reparation and restoration, from the designs of Henry Kennedy, Esq., to whose kindness we are indebted for the illustrations of the edifice. A four-centered window of three lights is to replace the doorway in the western end; and similar windows are to be introduced into the northern and southern walls of the church, as will be perceived by the general view of the building given above. The gables, with the whole of the church, will receive a most effective repair, and a new bell-gable will be erected in the same place as the actual



one. The whole of the interior will be furnished with benches with open ends, and the pulpit and reading-desk will be placed immediately westward of the screen.

Professor Rees, in his *Welsh Saints*, p. 236, makes the name of the saint after whom this church is called, to be Gwynodl; and assigns to the same personage the male gender. He says that St. Gwynodl was one of the sons of Seithenyn, the chieftain to whose folly tradition assigns the irruption of the sea into the Cantref y Gwaelod, in Cardigan Bay. St. Gwynodl and all but one of his brethren, the Professor observes, were members of the college of Dunawd, at Bangor Iscoed; and that one Arwystli Gloff was a recluse at Ynys Enlli,—Bardsey Isle.

Pennant, who knew of this place, apparently, only by hearsay, and has given the inscription erroneously, calls the saint “a holy lady who lived in very early times;” an idea given nearly in the same words in Gough’s *Camden*: “In that church of Llanginodel is an inscription to some holy woman. *Hic jacet Gwen Hoedl*.” The inscription given in the former part of this article is, however, the true one; and the contraction on the stone over the S, being a straight bar, would run rather in favour of the abbreviated word being *Sanctus*, instead of *Sancta*.

T. L. D. JONES PARRY.

*Madryn Park.*

## ORIGINAL CONTRACT OF AFFIANCE BETWEEN EDWARD PRINCE OF WALES, AND ISABELLA OF FRANCE,

DATED AT PARIS MAY 20, 1303.

*Communicated by George Grant Francis, Esq., F.S.A., Corresponding Member  
of the Society of Antiquaries of Scotland,  
Local Secretary in Glamorganshire to the Cambrian Archaeological Association,  
&c. &c.*

DOCUMENTS which have outlived the vicissitudes of five centuries have claims on the attention of the Archæologist; but when they have reference to personages of note their importance increases, and the details they afford will instruct the historic, as well as the curious reader. The deed which I now have the pleasure of sending for insertion in the



*Archæologia Cambrensis* will, I feel assured, be admitted as a fitting addition to its pages.

Of all the monarchs who have filled the English throne, perhaps there is not one more calculated to point a moral, or adorn a tale, than Edward the Second. Ushered into life amidst the frowning battlements of the magnificent castle of Caernarvon—receiving homage when but a few days old, from the rude and valiant sons of the scarce conquered Welsh—affianced, and eventually married to the daughter of the potent king of France—beloved by his favourites, and despised by his nobles—hated and sacrificed by his wife and son—driven from his throne—treated as an outcast, and, finally, suffering a secret and most cruel death—the unfortunate Edward may truly be said to furnish one of the most remarkable instances on record, of the instability of human happiness and grandeur!

Prince Edward was to have had the daughter of Guy Earl of Flanders to wife, but his father being at war with the king of France, the latter seized and detained the intended bride. On the conclusion of a truce between the two kings, and the marriage of Margaret of France with Edward the First, the Prince was affianced to Isabella<sup>1</sup>; and we are told by the historian Speed<sup>2</sup> that in 1309, “the marriage of young Isabel, daughter of Philip the Faire, King of France, was performed with wonderfull magnificence at Bolein, at which solemnitie were present, besides all others, the King of France, father to the bride; the King of Navarre, his sonne; the King of Almaine; the King of Sicill; Marie, queene of France; Margaret, queene dowager of England; her daughter, the queen of Navarre; there was also present Peirs of Gaveston.”

It may not be amiss here to note, that it was through Isabella the English monarchs laid claim to the throne of France, and continued the title on their coins, &c., till late in the reign of George the Third.

## ORIGINAL.

“A tous ceus ces pssentes lettres  
vront et ront. Looye filz du  
Roi France Evens de Eureux

## TRANSLATION.

To ALL who shall see and hear  
these present letters. Louis son  
of the King of France<sup>3</sup> Evens

<sup>1</sup> Baker's Chronicles, p. 209.

<sup>2</sup> Speed's England, p. 651.

<sup>3</sup> Afterwards Louis X., surnamed Hutin, who succeeded Philip the Fair in 1314.

Rob<sup>t</sup> de Bourgoigne et Jehan de Bretagne dux et Pierre Sires de Chambli ch<sup>r</sup> et Chambellan ñre S<sup>r</sup> le Roi de France Messages et pair du dit Roi a ce establir Salut. Nous fasons savoir q̄ cōme il ait este p̄nencie par le p̄p cōme par . . . p̄sone et cōme Benoit Gaytan par la . . . . . li q̄ mariage se face de Mons Edd filz du roi d'englelet̄re et de Madam Yssabel fille le roi de France n<sup>re</sup> Seign<sup>r</sup> devant dit come elle vendra en a age de faire mariage dedans les q̄tre mois a<sup>ps</sup> ce q̄ il en ara este req<sup>s</sup> depar n<sup>re</sup> dit Seign<sup>r</sup> le Roi o douaire de dix et uoit mile l<sup>or</sup> de tornois petiz de rente sur certaines conditions et peignes mises et nostees en la p̄nociacion desus dite et ces lettres faites sur ce. Et q̄ ut au dit mariage il ait oste les èpeschemēz q<sup>i</sup> estoient ou poient estre par raison de lignage et ait dispense par auctorite dapostele et emp<sup>s</sup> la dite p̄nociacion aucuns traitiez et acorz aient este euz et faiz . . . . . entre les Messages et pair des diz rois conditions et peignes mises et nostees q̄ ut a la f<sup>me</sup>te du dit mariage si cōme elles sont plus pleinement contenues ce lettres faites sur ce. Nous la p̄nociacion les traitiez et les acorz desus diz et chacun de ceus sous les peignes et sous les conditions

of Evreux<sup>1</sup> Robert of Burgundy<sup>2</sup> and John Duke of Britany<sup>3</sup> and Pierre Sires of Chambli, knight and chamberlain of our Lord the king of France Envoys and peer<sup>4</sup> of the said king to settle this matter, Greeting. We make known that whereas it has been declared by the Pope<sup>5</sup> as by . . . . . and as Benoit Gaytan, by the . . . . . that marriage be contracted between Mons. Edward son of the king of England and Madame Isabel daughter of the king of France our Lord before said. [That she shall be paid] when she shall come of age to be married, within four months after it shall have been required of him, by our said Lord the King, a dower of eighteen thousand<sup>6</sup> French livres of yearly revenue on certain conditions and penalties put and noted in the declaration aforesaid, and these letters made concerning it. And that at the said marriage they may remove the impediments that did or might exist by reason of lineage, and having dispensed by apostolical authority with the hindrances to the said declaration, no treaties or agreements having been had or made between the Envoys and peer of the said kings the conditions and penalties put and noted to the ful-

<sup>1</sup> A town in Normandy.  
Louis X.

<sup>2</sup> Third Duke of that name, uncle of

<sup>3</sup> Earl of Richmond, in England, ob. 8 Edward III., cousin of Edward II. through Beatrice, daughter of Henry III.

<sup>4</sup> Or Plenipotentiaries, persons fully empowered.

<sup>5</sup> A dispensation was necessary, from Edward the First's second wife, Margaret, having been aunt to his daughter-in-law, herein contracted to Edward II., as in part recited, further on in the deed.

<sup>6</sup> Dix-huit. — Eighteen thousand livres of Tours. The rate of money was a fourth higher at Paris.

desus dites cōme Messages et pair du dit ñre Seign<sup>r</sup> le roi en nō de li pour ses hoirs et pour ses successeurs et pour Madame Ysabel desus dite rations agreons et aprouvons et pmetos en nō du dit ñre Seign<sup>r</sup> le roi a les tenir garder et accomplir fermement sur les piennes desus dites. It les dites Contes de Savoie et de Nicole cōme Messages et pair du dit Mons Edd. filz du dit roi d'engleterre pour li et en nō de li fiancerent p<sup>s</sup>entēnt en la p<sup>s</sup>ence du dit ñre Seign<sup>r</sup> le roi de France et de haute dame Madam Jehanne par celle meme grace reine de France mere de la dite Madam Ysabel, icelle Madam Ysabel p<sup>s</sup>ens et recevāt elle p<sup>s</sup>enz ses diz parens et les diz p<sup>s</sup>ouveurs recevanz fiança le dit Mons Edd. en la mains de honor Pere Giles par celle meme grace Arceveque de Narbon Sur lespeines et sur les cōditions desus dites. En tesmoig de la q̄le chose nous avōs fait seiller cēs lettres de nos seans. Doññ a Pār le vintieme

filment of the said marriage, as they are more fully contained in these letters made concerning it. We, the declaration, the treaties and agreements aforesaid,<sup>1</sup> and each of them, under the penalties and under the conditions aforesaid, as Envoys and peer of the said our Lord the King in his name, for him, for his heirs and for his successors, and for Madame Isabel aforesaid, ratify, agree, and approve. And [promise] in the name of our Lord the King, to hold, keep, and accomplish them steadfastly upon the penalties aforesaid. [Moreover] the said Counts of Savoy<sup>2</sup> and of Nicole<sup>3</sup> as Envoys and peer of the said Mons. Edward son of the said King of England, for him, and in his name, do affiance at this time, and in the presence of the said our Lord the King of France, and of Her Highness Madame Jane by the same grace Queen of France, mother of the said Madame Isabel,<sup>4</sup> Madame Isabel herself being present,

<sup>1</sup> These, and similar words elsewhere, evidently refer to other deeds necessary in so important a transaction.

<sup>2</sup> Although I do not find "Earl of Savoy" amongst the titles of the Earl of Richmond, his ancestor was Peter of Savoy, and The Savoy Palace, London, belonged to this family.

<sup>3</sup> Henry de Lacey, "Count de Nicole," i.e. Earl of Lincoln, an eminent noble, and favourite of Edward I., "who gave him the lands of Denbigh in Wales, where he began the town of Denbigh, walling it, and building a castle, on the front of which was his statue in robes." He was exempted from military service on his being Ambassador to France, 31 Edward I., A.D. 1303. He died at his house, Lincoln's Inn, London, 1310.

<sup>4</sup> "Isabel, daughter to Philip the Faire, King of France, (sister to Lodowicke Hutin, Philip le Long, and Charles the Faire, all kings of France,) was married to Edward II. at twelve years of age, in Our Lady church of Bulloigne, the 22nd of January 1308. She was his wife 20 years and his widow 30 years, and lived three score and three years. She died at Risings neere London, 22nd August 1357, and was buried in the midst of the Gray Fryers' quire, in London, 27th of September following."—Speed, p. 686.

jour de mai En lan de grace mil  
trois ceñz et trois."

and receiving them in the presence of her said parents and the said authorities, and accepting the affiance of the said Edward in the hand of honour, by Father Giles, by the same grace archbishop of Narbonne under the penalties and under the conditions aforesaid. In testimony of which we have caused these letters to be sealed with our seals. Given at Paris the twentieth day of May in the year of grace One thousand three hundred and three.

(L. s.)  
3.

(L. s.)  
1.

(L. s.)  
2.

#### DESCRIPTION OF THE SEALS.

##### "EVENS OF EVREUX."

1. *Obverse.* In red wax, originally about three inches in diameter, has unfortunately lost nearly the whole of its inscription; the field is charged with a knight on horseback, admirably executed; he is armed in chain mail, covered with the flowing surcoat of the period; a sword in his right hand secured by a chain, on his left arm a heater shield charged with his arms, viz: *Semée of fleur de lis, surmounted by a Bend*; these arms likewise enrich the trappings of the horse, and the ailettes attached to the shoulders of the knight; the helmet is conical, with square barred vizor; while an elegant nodding plume of feathers surmounts the horse's head. *Reverse.* The Secretum is inscribed ✠ SIGILV M COMITIS ERROICENSIS surrounding a heater shield in a trefoil, with the same armorial bearings as on the obverse.

##### "LOUIS, SON OF THE KING OF FRANCE."

2. *Obverse.* It is of dark green wax, one and three-quarter inches in diameter, inscribed ✠ SIGILLV . . . . . IS . . . . . I . . . . . C . . . . . In the field a *large fleur de lis*, in base a *castle* and small *heater shield*, the arms on which are illegible, at top *two small fleurs de lis*. *Reverse.* The Secretum is charged with the arms of France on a heater shield, but the inscription is illegible.

*This Seal does not belong to the deed.*

3. *Obverse.* \*\* SIGILL . EDW . . . REGIS . AGL .  
APVD . LINCOLNIA . The field occupied by a heater  
shield suspended by its strap, bearing the arms of England, viz:  
*three Lions passant gardant*, on each side *two sparrow hawks*.  
*Reverse.* \*\* PRO . LANIS . ET . COREI . . . . .  
ANDIS . Centre occupied by the *three Lions of England*.  
This seal is two and a quarter inches in diameter, and was  
evidently tied up with the deed by mistake; it is the seal of  
the staple at Lincoln.

A few words as to the document itself. On the establishment of the Literary Institution in this town in 1835, I anxiously sought out any and everything likely to add to the interest of our then infant museum; amongst others, my friend, Dr. Nicol, brought from his stores a small box containing sundry musty parchments and curious seals, several of them sadly decayed; the foregoing interested me much, and being in extremely tender condition, I carefully backed it with tissue-paper, mounted it on a panel of oak, glazed and framed it, inserting the three seals which were found tied up with it. It now adorns the study of the worthy Doctor; would that it were transferred to the museum, with his other donations.

We know from the Records, that when Edward II. fled from Bristol for Lundy, and was driven by contrary winds to land in Swansea Bay, a number of the national archives were placed by him for security in Swansea Castle; that commissioners were afterwards sent by Isabella to fetch and restore them to the Tower; but whether this deed by chance or intention escaped them and has remained here ever since, can be only matter for conjecture. I conceive I have but done my duty as an archæologist, in first preserving the deed, and in now committing its contents to the security of your pages.

GEORGE GRANT FRANCIS.

*Burrows Lodge, Swansea, March 18th, 1848.*

## THE COUNCILS AND PARLIAMENTS OF SHREWSBURY.

### SECTION V.

ON the 29th of August, 1241, David addressed a letter to the English monarch, in which, besides offering to release

Griffith and his son from prison, as well as others whom he held in restraint, he promised to abide by the judicial decision of either country as the case might be, respecting the possession of his brother's territory, that he would reimburse Henry for the expenses of the war, and pay the usual homage. These with several minor concessions he swore to on the holy cross, which was carried before him, and confirmed them in the royal tent at Rhuddlan the day following.<sup>1</sup> He moreover engaged to keep the peace towards England, binding himself and heirs faithfully and constantly to serve the English crown, and that if ever they receded from the service due towards Henry and his successors, their lands should be for ever forfeited. One naturally considers such surrenders as these both full compensation for the past, and sufficient security for the future, since it is difficult to conceive what further humiliation either personal dignity or the honour of offended nations could require. But such degradation was incapable of appeasing the secret ambition of the relentless monarch, who, already bent upon enslaving his own subjects, would treat with all the unfeeling injustice that a haughty and treacherous disposition could suggest, a prince, who, no longer an antagonist, fell as a suppliant before the feet of his conqueror. From a document quoted by the historian of Shrewsbury, it may be inferred that David had already complied with the harsh stipulations of the treaty of Rhuddlan. The learned author of the most valuable contribution to local history which our country has produced, and whose narrative of the intercourse betwixt the English and the Welsh does not usually treat the latter with much sympathy, confesses, however, on this occasion, whilst adverting to these circumstances, that the litigious spirit of Henry continued to press harder conditions upon his unfortunate nephew, and he admits that the new concessions the prince covenanted to make, were not likely to be of long duration. It must, in fact, be granted, that a monarch who looked upon cunning and rapacity as the natural accomplishments of royalty, and whose general course of action was directed by a spirit of cruelty and revenge, would seize upon any, the first, pretence for annihilating his helpless rival. The period soon arrived that gave him a fresh opportunity of exercising his merciless prerogative. At the late interview at Shrewsbury, Senana,

<sup>1</sup> Rot. Pat. 25 Hen. III. m. 1, Rymer, v. i. p. 242.

the wife of Prince Griffith, came as a mournful suitor on her husband's behalf, and as we have seen, offered her own sons, David and Roderic, as hostages for her imprisoned husband's fidelity. She presented herself at the last Council, imploring the intervention of a powerful king, beseeching him by all the claims that kindred and oppression could make upon his sense of humanity, to mediate for the release of the royal captive. And moved by a prospect of turning her cause of distress into an instrument for his own purposes, Henry demanded the liberation of his nephew; yet it was but to transfer the charge of the unhappy prince from the sea-girt rock of Criccaeth, to a custody more secure. The locality was indeed changed, the wild music of the ocean no longer fell on the wretched prisoner's ear, but the keepers were still equally unnatural and devoid of pity. Walter Gray, archbishop of York, was appointed to take care of the royal prisoner, who with his son Owen, was carried to London and consigned to the Tower. He had still one faithful friend left to him in his troubles, whose courage and sympathy never wearied; the bishop of Bangor made another effort on his behalf, but it was ineffectual. Shortly afterwards, Griffith himself made a last struggle for liberty, and endeavoured to elude the vigilance of his keepers; attempting to let himself down from the top of the building, by a line formed out of the bed-clothes and hangings of his prison, he fell headlong to the ground, and miserably perished in the tower ditch.<sup>1</sup>

From this time, David being left without a rival to the throne, there were no more intestine divisions amongst the Welsh, though the jealousies existing betwixt the two countries burned as actively as ever. The removal of one of the princes brightened the prospects of Henry III., and gave him fresh confidence in completely reducing the kingdom to sub-

<sup>1</sup> Rot. Pat. 28 Hen. III. m. 6. Henry allowed his nephew a mark a day for his subsistence, whilst in custody. The Liberate Rolls, 25 Hen. III. m. 5, have an entry commanding the sheriff to find reasonable sustenance for Griffith, son of Llewellyn, and other Welsh prisoners, whom the king had sent to be safely kept in the Tower of London. Dated, Chester, Sept. 4. An entry on the Patent Rolls, 28 Hen. III. m. 6, further states that the king will not attribute to the archbishop of York, the accident which befel Griffith, son of Llewelyn, late prince of North Wales, who in trying to escape from the Tower of London, fell and broke his neck, nor the escape of the other Welsh prisoners, which occurred through the negligence of the king's servants, in whose custody they were. Dated, Westminster, Sept. 30.

jection, an object he never lost sight of, though he finally attained it only by the loss of much military glory, by personal disgrace, and the natural death of the ruler who had proved such a valiant assertor of the national liberty.

The next heir to the Welsh throne was Sir Roger Mortimer, in right of Gladys, daughter of Llewelyn ap Iorwerth, but the nobility, deeming that an Englishman would scarcely feel the same intense devotion to their cause as a ruler chosen from the line of their ancient race, set aside his legal pretensions, and elected Owen and Llewelyn, the two sons of Griffith. This decision gave general satisfaction to the Welsh, and became the means of enabling them to consolidate their power as well as preserve the peace betwixt the two countries. Yet we must not omit to mention that it was a peace purchased by concessions more severe than any previously extorted. For, besides giving up four cantrefs, all that portion of territory lying betwixt the frontiers of Cheshire and the Conwy, which may be said to embrace the modern counties of Denbigh and Flint, they agreed to hold the remainder of their kingdom by the tenure of military service. Thus reduced to a state of complete vassalage, the often denied homage followed as a natural consequence. Limited as they were, the Welsh were now left to enjoy the fruits of this discreditable and enforced negotiation, and having no longer any apparent chance of ameliorating their political condition, their turbulence broke out within themselves. Civil discord and fraternal strife placed in the end Llewelyn on the throne, of which, amidst continual warfare, he retained firm possession for several years. Outbreaks and conflicts on the Borders were frequently arising during the ensuing period, and we read of little else than a recurrence of events similar to those hitherto described. Affrays on the Marches, alternate aggressions, unjust encroachments, pillage, summary vengeance, temporary cessation from hostilities, and a short truce, are the common facts detailed in the transactions of this period, and if we meet with any variation of the narrative, it is only found in the change of fortune from the arms of one assailant to the other, or in the unscrupulous disregard for ratified treaties. At this more advanced age of civilization we look with amazement at the actions of men so remorseless and mutually cruel. We seek in vain for something to palliate their ex-



cesses, for something which shall throw a veil over their unrestrained violence, and wash out the stain of their crimes, but we can perceive nothing. The worst passions of the human heart were called into exercise, and the guilty vengeance, if provoked by one party, met with sanguinary and quick redress. We see all the moral instincts and faculties of men eclipsed, and the soul darkened to a sense of truth and justice, and all the energies of two great people converted into the fearful elements of inextinguishable hatred, desolation, and bloodshed.

Occasionally there was a pause, not less called for by the general voice of humanity than by absolute necessity. It was during one of these unhappy respites from contention, that Henry made another endeavour to place the relations of England and Wales on an improved footing. The wish might have arisen from a selfish motive, but at all events it proclaimed to the world the semblance of a desire for peace on his part when he again attempted this adjustment of the existing dissensions. In Llewelyn, who now ruled the affairs of Wales, he found no unworthy descendant of his illustrious namesake. Like a true vindicator of national freedom, he had conducted the business of his principality with vigour, and stood out for his rights, with great inferiority of numbers, as firmly as his circumstances would allow. He never quailed before his more powerful adversary; it may be said he rather courted than shunned the chances of hostile collision. Suddenly there arose a threatening cloud in the distance. The scattered elements of confusion had been slowly gathering to this point for some time past, but Henry's attention had been arrested by other troubles; and the state of Wales was unperceived, or, at least, it did not openly attract his attention. It was nearly twenty years since the last Council had been formally convened to Shrewsbury; and, during this long interval, Henry had been fully occupied by the menacing attitude of his own subjects. He had experienced the distrust of his parliament. The clergy and nobility had put some restraint in their national council upon his demands, (January, 1244;) they had, upon another occasion, (November 3, 1244,) positively refused an aid against the Welsh; they had given significant utterance to their grievances, (February 12, 1248;) they had resolved upon withholding their supplies, (January

27, 1253;) insisted on his faithful observance of the English charters and liberties; and wrested from him an unfettered Council, or what, in modern technicality, would be called a popular mode of representation. The spirit of the English was completely roused, and, for a while at least, a check was imposed on the monarch's arbitrary practices. All this should have taught him the value of timely concessions and moderation; but the lessons of wisdom were only enforced upon him by bitter necessity, or the sword; and the aristocracy, for the contest lay with them rather than with the people, had much peril to undergo before they obtained redress or security. The king was fated to propound a constitutional problem for the benefit of futurity. It was partially understood in the Parliament of Oxford, but more fully proved on the downs of Lewes; and posterity has echoed the justice of the solution. The remote consequences of the baronial struggles could not be foreseen by those who were the actors; they perceived but faintly the rising image of liberty—the outline was shapeless and indistinct—yet they were enlightened by its halo. They caught a glimpse of its effulgence, and pursued it with all the enthusiasm of patriots and heroes; and when at last, after a series of civil wars, they grasped the object of their inspiration, and with earnest eagerness infused its spirit into their institutions, it was done with calmness and prudence. Their hands rested from violence, and they converted the results of their triumph into instruments of peace. They were content to lay the foundation of a dynamical polity, which kept progressively extending, until it has arrived at its present developement, when we see the lowest degrees of right as equally respected as supreme authority and the most hallowed dignity. The state of England was undergoing this kind of active fermentation during the twenty years intervening since the last Council; and the elements of civil discord had not subsided, when Henry found it necessary to turn his thoughts once more to the threatening prospects of the Welsh frontiers. He accordingly ordered his army to meet him at Shrewsbury, on the nativity of our Lady, (September 8, 1260,) to overawe the insurgents. For ten years the principality seems to have lain in profound repose, only interrupted at the close of this period by the malicious misrepresentations of the Mortimers, or others of

the nobility, who had never been favourable to the ruling dynasty. Llewelyn had occasion to justify his conduct against their malevolence, in epistles addressed on various occasions to the English court; and he had too much reason to make complaints of the incursions of the Marches Barons.<sup>1</sup> Preparations for active warfare with the Welsh were announced in writs to the several bishops, in 1257, and they were summoned to furnish aid on the occasion.<sup>2</sup> During this year several conflicts took place, and the confederacy, formed generally amongst the Welsh, most frequently gave a prosperous turn to the chance of war. In the following year the celebrated convention was held at Oxford, and we find safe conduct granted to Llewelyn's envoys, which shows that the duration of tranquillity was still precarious. The people were generally looking forward to some important change in the government of England for this assembly. Nor were they deceived in their expectations; for it had the effect of entirely disorganising, for a time, the existing prerogatives of monarchy, by temporarily throwing the king, as a captive, into the hands of some of his own most powerful and ambitious subjects. His weakness and misconduct, his necessities and extravagance, had alienated the regard of his people, and greatly diminished his authority. They indeed, generally forbearing and always vigilant, began to show resistance to a power which they had never previously disputed. The English kings had taxed them at pleasure, and carried out their measures sometimes by violence, always without either the apparent sanction of the aristocracy, or any offer of remonstrance from the inferior part of the community. Like his ancestors, he attempted, but not so successfully as they did, to command the supplies for his French and Welsh wars, for his Sicilian expedition, and the Pope's assistance, without the consent of the contributors. This was no new encroachment upon their bounty, but the appeal to relieve his distresses became too oft repeated and too exorbitant for them to answer, and hence arose their restraint of the royal power, and those provisions at Oxford which for a time threatened its very existence. The alternation of triumph at Lewes and Evesham, served to restore the proper balance, whilst the provisions of the Parliament ensured some kind of regular and legislative enactments for the future.

<sup>1</sup> Rymer, vol. i. p. 339.

<sup>2</sup> Ib. p. 362.

At this assembly, styled by the king in his letters patent, a Parliament, a truce was concluded with Llewelyn for a year. There were none of the usual conditions coupled with it, and the amicable relations betwixt the two nations were sustained a little longer; and we advisedly say only a little longer, for in less than a month Henry wrote a sharp letter to him, complaining of the breach of his promises. There is, however, no reason for believing he had just cause for remonstrance at this particular interval, the contravention of the existing treaties being probably magnified by the interested representation of Roger de Mortimer and his adherents, whose pretensions, as we have already seen, being set aside, he would thenceforth naturally look with jealous eyes at anything favourable to the interests of his more successful competitor for the Principality, and his relation of every feud would be distorted in proportion to his unmitigated antipathy.

Twenty years, as we have previously intimated, had passed away before the Borders became the scene of any further convention. Beyond this period the arrangements could no longer endure, and the uneasiness arising from the constantly recurring acts of mutual provocation, at last imperiously required fresh alleviation. We need not diffusely enquire into specific causes of distrust and grievance. Foregoing facts have been detailed in vain, if they have not left the impression on the mind, that the contest on the part of the Welsh was thoroughly national. It was an incessant war of skirmishes and ambuscades. The first onsets were usually in their favour, but in the sequel superior numbers gained the victory, and the vanquished retired among their mountains, having been driven to cede, after every defeat, some new portion of their territory. It would be a profitless recital, to narrate the numerous conflicts which took place during the period referred to, or to institute a comparison betwixt the prosperous issue to either combatants; at one time fortune smiled on the formidable ranks of the Welsh, who defeated Prince Edward near Chester; at another, we find the page of history sullied by some act of treachery on the part of the English commissioners, who feeling themselves superior in number to the deputies of Llewelyn, put several of them to the sword, an unlooked-for act of perfidy, which brought down summary death in turn on Patrick de

Canton, the English mediator. Such was the sense of confidence entertained between the belligerents, and such were the prospects of any proposals of amity being lasting. The truce, therefore, agreed upon at the ford near Montgomery, in 1259, was not likely to be established more securely than any preceding negotiations. Accordingly in the ensuing year, Henry summoned a general array at Shrewsbury, to proceed against Llewelyn and his son Griffith. All the great military leaders were desired to attend with suit and service on this occasion; the bishops and abbots received similar letters, and every measure was taken to put a final check upon a power that had been a source of such unceasing uneasiness; all these preparations ended, however, by prolonging the truce of the ford of Montgomery, when Henry, believing everything was quiet, set sail for France.

A little later we find the bishop of Hereford, (Peter le Aquablanca), addressing a letter to the king, filled with complaints about the incursions of the Welsh; other movements are made against them by Prince Edward; and the final traits of this long reign. The king and his son had marched a second time together to Shrewsbury, (1267), and the presence of both of them at the head of a large army induced Llewelyn to enter into fresh negotiations, rather than risk the chances of an engagement. The English had already marched as far across the border as Montgomery, when the Welsh deemed it prudent to acquiesce in the terms offered to them by the representatives of a nation whom they had no longer the power of effectually resisting. The interposition of Cardinal Ottoboni might have had some influence in modifying the language of the last convention of this reign, but at all events it was couched in language creditable to the contractors. After stipulating the restoration on either side of all the illegally usurped territories, and the saving of the fealty of the Welsh to Llewelyn, it covenanted that he should pay the usual homage to Henry, as suzerain, and a sum of 30,000 marks, for the injuries inflicted in the recent aggressions. It acknowledged the right of the Welsh ruler to the fealty of his own barons, granted him undisturbed possession of four cantrefes formerly annexed to his territory, and finally, it confirmed the title of Prince of Wales, which had been usurped by Edward, upon Llewelyn and his descendants. All these clauses were

arranged at Shrewsbury in the month of September, 1267,<sup>1</sup> and solemnly ratified in the presence of all the contracting parties, at Montgomery, in the month of October following; thus establishing quietness for the remainder of Henry's life.<sup>2</sup>

CHARLES HENRY HARTSHORNE.

(*To be continued.*)

## ANTIQUITATES PAROCHIALES.

### No. IX.

#### TRE'R BEIRDD.

HÆC villa non minus quam novissime memorata quo olim jure spectabat clientelari, ex incolarum memoria penitus diffugit, nec clientelæ vestigium vel in regis episcopive extensis, vel in alio antiquioris ævi publico scripto ullatenus olfacere licuerit, si unum excipias pervetustum Eneani Bangorensis Episcopi testimoniale syngraphum, Priori de Bethgelert, olim apud Regem Edwardum tertium fidem faciens de quibusdam chartis Bethcelertianæ Domus, quas ille Episcopus quandoque viderat, et quæ tunc exustæ sunt, de quibus sic loquitur charta regis confirmans jura ejus domus conventualia, ut ex regia charta apud Dugdallum evulgata ego aliquando ad hanc rem e tenebris eruendam hæc quæ sequuntur excerpsi.

#### TRE'R BEIRDD.

WHAT may have been formerly the feudal condition of this township, as well as of the one just mentioned, seems to have altogether escaped the memory of the inhabitants; nor can we trace a vestige of its dependency in the Royal or Episcopal Extents, or in any other public writing of a former date, with the sole exception of a very old letter testimonial addressed by Einion Bishop of Bangor to the Prior of Beddgelert, in the time of King Edward the Third, which certifies concerning certain documents of the House of Beddgelert, which the said Bishop had some time or other seen, but which were now destroyed by fire. Of these, the Charter of the King, which confirms the conventual rights of that House, (according to the following extract from the Royal Charter published in Dugdale, which I have expressly made with a view to rescue the matter out of darkness,) thus speaks:—

“Et quis venerabilis pater Encanus

“And because the venerable Fa-

<sup>1</sup> It appears from the Patent Rolls, 49 Hen. III. m. 13, that on the 12th of June, Simon de Montfort and Roger de St. John, had power given them to treat with Llewelyn in the king's name, concerning the disputes between them, and arranging terms of peace; and from the same authority we learn, (m. 12,) that on the 22nd of this month, Llewelyn the son of Griffin paid a fine of 30,000 marks, and the king received him and his coadjutors into favour, and ordered that the letters obligatory which he or David, son of Llewelyn, his predecessor, had made to the king contrary to their rights and liberties, should be destroyed; and that he should have possession of the Principality, castles, &c., doing the king the services due to the kings of England. Dated, Hereford, June 22.

<sup>2</sup> Fœd. v. i. p. 474.

Bangorensis Episcopus misit nobis literas suas patentes, per quas testatur se vidisse chartas diversorum Principum, Prioribus et Conventui ejus loci, i.e. Bethcelert, factas, viz. chartam Leolini magni et chartam Owini principis, de tota villa quæ vocatur Tref-y-verd apud cymyd de Menai &c."

Hoc perlecto mihi conjectari congerat, scil. Tref-y-verd in hoc syngrapho male conscriptum fuisse pro Tre-feurd vel Tre-feyrd, *d* pro *dd*, in antiquis scriptis pene semper usitata, quæ sola villa est, consimili sono, in hoc comoto, ubi eam charta suffigit, nec me ita conjectantem, cum ex privatis chartulis rem venerer ipsa fefellit veritas, ut ex quamplurimis quas nuper vidi, hæc subsequens chartula rem propalam ostendere suffigit.

#### CHARTA DE TRE'E BEIRDD.

Pateat universis per presentes quod ego Jorwerth ap Dafydd ap Garw liber tenens Prioris de Bethcelert, de villa de Tref-Beirdd, in comoto Menai in comitatu Anglesey, dedi, concessi, vendidi et in perpetuum quietum clamavi Kynrico ap Meredydd ddu, et Itheli filio ejus, liberis tenentibus, vel suis assignatis, omnes terras in villa de Berw, et in hamletta de Tref-Beirdd, cum omnibus pertinentiis suis per licentiam domini Kynhelini Prioris de Bethcelert, et dedi et concessi et per perpetuum quietum clamavi pro dictis Cynrico ap Meredydd et Itheli, et suis hæredibus vel assignatis suis, omnes terras meas apud Glas Ynys in prædicta villa Trefeyrd, cum omnibus pertinentiis et aisiamenis suis, sicut determinatis ab Ynys y Meirch ex parte una, versus Trefarthen et Gwaur Walchmai ex altera parte versus Trefbeyrd, tenend. et habend. prædictas terras de me et hæredibus meis prædictis Cynrico et Itheli, hæredibus et assignatis suis, libere, quiete, jure hæreditario in perpetuum possi-

ther, Einion, Bishop of Bangor, has sent to us his letters patent, whereby he testifies that he had seen the charters of different Princes which were made to the Priors and Monastery of that place, i.e. Beddgelert, namely, the Charter of Llewelyn the Great, and the Charter of Owen, Prince of the whole township called Tref-y-verd, in the comot of Menai, &c."

Having perused this, it occurred to me to conjecture that Tref-y-verd in this document, was erroneously written for Tre-feurd or Tre-feyrd, *d* being almost always used in old manuscripts for *dd*, and this being the only township of such a sound in the comot where the charter places it. Nor was I deceived in my conjecture, when hunting the matter out of private documents, as the following charter, out of a great many which I have lately seen, will clearly prove.

#### CHARTER OF TRE'E BEIRDD.

"Be it known to all by these presents, that I, Jorwerth ap Dafydd ap Garw, a free tenant of the Prior of Beddgelert in the township of Tref-Beirdd, comot of Menai, and county of Anglesey, have given, granted, sold, and quietly surrendered for ever to Cynrig ap Meredydd ddu, and Ithel his son, free tenants, or their assignees, all the lands in the township of Berw, and in the hamlet of Tref-Beirdd, with all their appurtenances, by permission of Mr. Cynhelin, Prior of Beddgelert; and I have given, granted, and quietly surrendered for ever to the aforesaid Cynrig and ap Meredydd ddu, and Ithel, their heirs, or assignees, all my lands at Glas Ynys in the aforesaid township of Trefeyrd, with all their appurtenances and easements which are determined on one side by Ynys-y-Meirch opposite to Trefarthen, and on the other by Gwaur Walchmai facing Tref-beyrdd; to have and to hold the said lands of me and my aforesaid heirs, Cynrig, and Ithel,

dentes, ubique seu cuique dare, vendere, et assignare voluerint. Ego vero predictus Jorwerth vel hæredes mei istam deditionem, concessionem, et quietum contra omnes gentes warrantizabimus, et propriis nostris costibus defendemus. In cujus rei testimonium huic præsentī chartæ sigillum meum apposui, his testibus et plegiis, viz., Evan ap Gwylim ap Rathro, Eneon ap Kynwrig ap Madyn, Madoc ap Jorwerth ap Bledyn, Jorwerth ap Howel ap Tegeryn ddu, cum multis aliis. Dat. apud Llanidau in monasterio ibidem die Veneris, vigore cathedræ Sancti Patris, anno regni regis Edw. tertii post conquestum Angliæ xxxiv. annoque domini m.ccc.lx.

Ex his jam in lucem prolatis manifestum est hanc, una cum villa de Berw, olim e re principis fuisse, et inde concessione Owini Venedotiæ, i.e. Owen Gwynedd, cœnobio huic de Bethcelert appropriatam extitisse: atque in hac villa cœnobiarcham suam tunc temporis domum habuisse videtur, quam monasterium, quo datæ hæ literæ, olim nuncupabant: forte in eo loco suum conventus habuit monasterium, ubi ruinæ (jam Merddyn y Prior prope Blochdy in australi hujus villæ parte sæse commonstrant. Hic Prior de Bethcelert, ut ex recitata chartula videre est, sua et confratrum potestate vel vigore cathedræ prout scriptum loquitur, sub Principe, supremum jus dominiumque in hac terra ad Hen. 8 tempus exercuisse videtur, nec ullatenus dubium quin illius ac aliorum regum tempestate, universi hujus villæ tenentes tam liberi quam nativi, quorum profecto plebs numerose erat, suos suo domino qualescunque redditus cum aliis debitis annuatim solvebant, qui redditus soluto ac dissipato conventu, ad Regis fiscum, vel cui Rex donaverat, lege lata, persolvi debuerant: sed in hac re quæritandi labo-

their heirs and assignees, having free and peaceable possession thereof by hereditary right in perpetuity, with power to give, sell, and assign them whensoever or to whomsoever they please. And I, the aforesaid Iorwerth, or my heirs, will warrant that surrender, grant, and peaceable claim, against all people, and will defend the same at our own private cost. In testimony of which I have affixed my seal to this present deed, the following persons being witnesses and sureties, viz., Evan ap Gwilym ap Rathro, Einion ap Cynwrig ap Madyn, Madoc ap Iorwerth ap Bleddyn, Iorwerth ap Howel ap Tegeryn ddu, with many others. Given at Llanidan, in the Monastery there, on Friday, by authority of the See of the Holy Father, in the 34th year of the reign of Edward III., King of England, and in the year of our Lord 1360."

From this document, now brought to light, it is clear that this township, together with that of Berw, formerly belonged to the Prince, and that by a grant of Owen Gwynedd they were appropriated to the monastery of Beddgelert. And it appears that the Prior at that time had his residence in this township, which they formerly designated the monastery, where the above letter was dated: perhaps his monastery was situated in that place where the ruins (now called Merddyn y Prior) near Blochdy, on the south side of this township, are to be seen. This Prior of Beddgelert, as may be seen from the charter just cited, which professes to have been written by leave of himself and fraternity, or by the authority of the chair, seems to have exercised, under the Prince, the supreme right and dominion in this district down to Henry VIII.'s time; nor is there any doubt but that in his time and that of other kings, all the tenants of this township, both free and native, of whom there was a great number, paid their rents, whatever they were, with other ducs, annually to their



rem evito, ideoque quo pacto suos antiquos redditus hujus villæ tenentes, quos olim dominis feudi solvebant, suis manibus retinuerunt, non mea est efflagitare, et si suppressis illius domus rationum tabulis vel clanculum subductis suis hominibus faveret conventus, quis improperet? Sua tunc perditæ undiquaque res erat, vel si falso nomine Trefynerd, ut in regio est syngrapho, quo vocabulo nulla hic innoverat villa, Lyncei illius temporis illusi sunt oculi, quis vetet? Denique si helluorum fauces, hæc bardorum villa suis effugit cantilenis, nemo est qui queritur nisi bardi sunt, teneant quod habent, quomodocunque hæc res erat, hoc interim nihil verius est. Tenentes ibidem quotquot sunt tam liberos independentesque evasisse ut a conventu revulso nemini gentium nihilum unquam pro redditu solvebant: omnesque illic terrarum suarum domini (usque utinam permaneant) absolutissimi comprobantur. Parvulis quidem tenementis (vulgo freeholds) hæc villa scatet, nunc sane paucioribus quam olim, quia multa vendita, forsitan et vendenda, quorum non pauca dominus Pierceus Lloyd de Llanidan suis et antecessorum emptionibus, concessit: alia autem Johannes Morris de Celleiniog et Henricus Williams de Llangoed, sibi et hæredibus acquisiverunt. Ex antiquo abhinc ad tempora Prioratus usque hæredio et forte altius, dominus Arthurus Owen baronettus, dominus Nicholaus Bagnal, dominus Franciscus Bulkeley, dominus Henricus Fitzgerald, dominus Richardus Hughes, suas vindicant terras. Sed minorum gentium hic numerosa et satis indiga turba, quorum quisque suum jactitat hæredium, prætenuem certe degit vitam, poetis quidem, quales olim fuerint, non ab similem. Hæc terra suam glebam habet ex sudante calce et solo tene-riori maxime vegetam et succulentam, et qua vomeri apta est, hordei frumentique felicissime feracem, nec alendis et suginandis pecoribus in commodam. Longa juxta ac lata mille plus minus

own lord; which rents, on the dissolution of the convent, were by law to be paid into the royal treasury, or to him, upon whom the king shall have bestowed the property: but I gladly avoid making inquiries in this matter, and therefore it is not for me to seek by what means the tenants of this township retained in their own hands the old rents which they formerly paid to the lords of the feud. If the fraternity favoured the suppression of the accounts of that house, or their secret withdrawal by their own dependents, who will blame them? their affairs were then ruined on every side. Or if the lynx eyes of that period were deceived by the false name Trefynerd, as it occurs in the royal deed, by which appellation there was no township known in this part of the country, who would prevent them? Lastly, if this township of Bards escaped the jaws of the devourers by means of their strains, for no one complains except the Bards, let them retain what they possess, in whatsoever way such a state of things came to pass. Meanwhile nothing is more certain than this: that the tenants here, as many as there are, both free and independent, have ever since the demolition of the Convent escaped paying anything in the way of rent to any body; and all have been regarded as most absolute lords of their own soil: may they always continue such. The township abounds in small tenements, commonly called Freeholds, though fewer in number now than formerly, because many have been sold, and may be about to be sold; not a few of which has Mr. Pierce Lloyd of Llanidan brought together, by his own purchase as well as that of his predecessors. Others also have John Morris of Celleiniog, and Henry Williams of Llangoed, acquired for themselves and their heirs. For a long period back, to the time of the Priory, and perhaps higher still, Sir Arthur Owen, Bart., Mr. Nicholas Bagnal,

passus, veluti in formam crucis protenditur.

Mr. Francis Bulkeley, Mr. Henry Fitzgerald, and Mr. Richard Hughes, claim their lands by hereditary descent. But the lower class of people here, who are a numerous and indigent set, and each of whom boasts of his patrimony, live a very slender life,—not unlike the poets of old. This land, owing to its tender soil, and the sweating property of its limestone, has a very fresh and succulent turf, and, where it is adapted for the ploughshare, is exceedingly productive of barley and wheat; nor is it unfavourable for rearing and fattening cattle. It is about a mile, both in length and in breadth, and drawn out in the form of a cross.

#### TREF ARTHEN.

Hæc villa cujusdem Artheni, filii Cadrodi ornati, vulgo Cadrod Hardd, domini de Bodavon, præ se nomen fert. Hic Cadrodus multarum in hac insula villarum dominus (per villas enim tunc temporis res agrariæ aestimabantur) multos habuit filios, quorum unicuique suam legavit villam. Gwerido ap Cadrod, natu maximo, dedit Trefadoc in Talabolion; Ednyfedo dedit Trefednyfed in comoto Llivon; Owino dedit Trefowen; Sandæo et Ithoni, filiis junioribus ex altera conjuge, dedit Trefodavon; et huic Artheno, minimo natu, dedit hanc villam, quæ ab illo huc usque Trefarthen nuncupata est. In extenta regia, hæc villa libera recensetur conditione, liberisque occupata possessoribus, inter quos eo temporis in tria allodia repertitur determinata. Primum allodium vocatur Wele Cynric ap Arthen, quod tempore Edwardi tertii tenuerunt Rhun ap Bleddyn, Eneon Voel, alique cohæredes, redemptes inde Domino Regi, pro quolibet trimestri spatio duos solidos et septem denarios, i.e. 10 solidos et 4 denarios per annum. Secundum allodium nuncupatum fuit Wele Bleddyn ap Arthen, quod tenuerunt Cynric ddu, Jeuan ap Bleddyn, alique cohæredes, qui inde Domino Regi, pro quolibet trimestri spatio 2 solidos et 4 denarios,

#### TREF-ARTHEN.

THIS township bears the name of one Arthen, son of Cadrod the handsome, commonly called Cadrod Hardd, lord of Bodavon. This Cadrod, lord of many townships in this island (for at that time agrarian affairs were estimated by townships) had many sons, to each of whom he apportioned a township. To Gweryd ap Cadrod, his eldest son, he gave Trefadog in Talabolion; to Ednyfed he gave Trefednyfed in the comot of Llivon; to Owen he gave Tref-owen; to Sandde and Ithon, younger sons by another wife, he gave Tre-fodavon, and to this Arthen, his youngest, he gave the present township, which from him has ever since been called Tref-Arthen. In the royal extent this township is accounted of a free condition, and occupied by free owners, among whom at that time it is found to have been divided into three allodies. The first allody is called Wele Cynrig ap Arthen, which in the time of Edward III. was held by Rhun ap Bleddyn, Einion Voel, and other co-heirs, who paid quarterly, by way of rent to the King, the sum of two shillings and sevenpence, that is, ten shillings and fourpence per annum. The second allody was called Wele Bleddyn ap Arthen, and was held by Cynrig Ddu,

cum uno obolo, i.e. 9 solidos et 6 denarios per annum reddiderunt. Tertium allodium fuit Wele Madoc ap Arthen, quod tunc possiderunt Madocus ap Ithel, David ap Jorwerth ap Tegerin, cum aliis cohæredibus suis, qui inde Domino Regi, pro quolibet trium mensium spatio, 2 solidos reddiderunt, i.e. octo solidos per annum. Sic autem inter tres filios Artheni ap Cadrod hardd, viz. Cynricum, Bladinum, et Madocum, hæc villa olim divisa fuit, nec servitiis officiisque durioribus onerabantur. Sectam solum ad comitatem et hundredum debuit, et opus manerii Domini de Rossir, prout alii tenentes, facere consuevit.

Ieuan ap Bleddyn, and other co-heirs, who paid quarterly to the King, the sum of two shillings and four-pence half-penny, that is, nine shillings and six-pence per annum. The third allody was Wele Madog ap Arthen, which was then in the possession of Madog ap Ithel, and David ap Jorwerth ap Tegerin, with other co-heirs, who paid to the King every three months, the sum of two shillings, that is, eight shillings a year. Thus was the present township formerly divided amongst the three sons of Arthen ap Cadrod Hardd, viz: Cynrig, Bleddyn, and Madog, nor was it burdened with heavier services and duties. It was necessary that it should do suit only at the court of the County and Hundred, and it used to perform manorial work to the lord of Rhoshir, like other tenants.

(*To be continued.*)

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

The most noble the Marquis of Westminster, Lord Lieutenant of Cheshire, has joined the Association.

The Rev. Thomas Price, (*Carnhuanawc*) of Cwmdu, Brecknockshire, has accepted the office of Local Secretary for that county.

Martin Williams, Esq., of Bryn Gwyn, Montgomeryshire, has accepted the office of Local Secretary for that county.

M. Ellerker Onslow, Esq., of Woodbridge House, Guildford, Surrey, has been elected a member of the Association.

Sir Samuel Rush Meyrick, K.H., Vice President of the Association, has made a donation to it of £5. F. Lloyd Philipps, Esq., of Mabus, Cardiganshire, and John Davies, Esq., of Aberystwyth, have made donations of £1 each to the Association.

The Local Committee at Caernarvon for the second annual meeting there, in September next, is now in process of formation. Members intending to read papers at the meeting are requested not to delay communicating on the subject with one of the General or Local Secretaries. Among

other subjects now preparing by some of the members may be mentioned a complete historical and architectural account of Caernarvon Castle; a complete account of the desecrated Church of Aberdaron; on some British Remains in Caernarvonshire and Merionethshire; and on Roman Remains in Anglesey, Caernarvonshire, Merionethshire, and Montgomeryshire.

The officers of the *Association Bretonne* have transmitted to the officers of the Cambrian Archæological Association a copy of the archæological questions brought forward at the meeting of the former body held at Quimper, on the 19th of September, 1847. A translation is subjoined. —

Questions proposed to the Class of Archæology of the Breton Association, at the Congress of Quimper, September 19th, 1847.

#### PART I. — ARCHÆOLOGY.

1. Among the Celtic monuments known to exist in Britany, which are those that exhibit traces of sculpture?
2. What are the principal Roman establishments of which any remains are extant in Britany, and especially in Finisterre? By what roads were these establishments connected, either with each other, or with other establishments of the same origin situated out of Britany? Are there near these roads any camps, remains of columns, mile-stones, or inscriptions?
3. Is it possible to give, with certainty, the chronological order in which architecture was developed in Britany, from the earliest periods of the pointed style to that of the Renaissance?
4. Which are, in Britany, and particularly in Finisterre, the monuments — ecclesiastical, military, or civil — most worthy of attracting the attention of archæologists?
5. Point out and describe the ancient pieces of silversmiths' work, such as shrines, reliquaries, chalices, processional crosses, &c., extant in Britany.
6. Point out and describe the stained windows, worthy of note, extant in Britany, and especially in Finisterre.
7. Are there any stone coffins in Britany, either in churches or cemeteries? What are their forms and dates?
8. To what century are the oldest ossuaries (receptacles for bones) to be referred? Are they to be found equally in all parts of Britany?
9. What are the nature and value of the collections and museums which have been formed in the department of Finisterre?

#### PART II. — HISTORY, INSTITUTIONS, LANGUAGE, &c.

10. What value is to be attached to the principal documents on which the history of Britany depends? Have they been sufficiently examined and criticized by the Benedictines?
11. What is the ancient and modern geographical extent of the Breton language?

12. Is it possible to determine what local limits the varieties of costume adopted by the Breton peasants have been confined to?

13. Was the feudal system developed in Britany from the same causes, and taking the same course, as in the other districts of France?

14. What is the origin of family names in Britany? What have been the different modes of their formation?

15. What have been, at different periods of history, the principal divisions of the territory now comprised in the department of Finisterre? What were the abbeys, collegiate churches, monasteries, houses of Templars, &c., existing in this district?

16. What comparison can be drawn between the popular songs of Britany and the national poems of the Welsh, both as regards their subject and versification?

17. What were, in times of antiquity or during the middle ages, the musical instruments of the Bretons? Have the Breton melodies a particular character, distinguishing them from the popular melodies of the rest of France?

18. Is it possible to discover in the Breton language a Breton element, properly so called, and also an Armorican or Gallic element? If this distinction exists, does it confirm or invalidate the distinction which several modern historians have established between the Gauls and the Cymry?

The two Associations have agreed to interchange their publications; and, if the present unfortunate state of affairs in France should permit, it is believed that some of our Breton brethren will be present at the Caernarvon meeting. The proceedings of the Cambrian Archæological Association have excited considerable attention in France; and it is hoped that the two Associations will be able to afford each other much mutual aid.

The following members of the *Association Bretonne* have been admitted members of the *Cambrian Archæological Association*: —

M. Aymar de Blois, President, Château de Poulguinan, Quimper. The Viscount Audren de Kerdrel, Secretary, Rennes. M. Alfred Ramé, Treasurer, Quimper.

Members of the Association entitled to receive its publications in virtue of their donations, are reminded that, to ensure punctuality in their delivery, they must send the name of their local bookseller's London agent, or their own address in London, to one of the General Secretaries, or to the publisher of the *Archæologia Cambrensis*.

Any member wishing to purchase back numbers, or the

two completed volumes of the *Archæologia Cambrensis*, should order them through their local booksellers. This is the only way to ensure a prompt delivery. The London publisher has each quarterly number ready for publication several days before the day of its appearing; and the Editors beg leave again to assure members that any delay in the delivery of the work is to be attributed solely to the negligence of the agents they may employ. Members should be very careful to specify the precise number of the work which they wish to purchase; any obscurity in the terms of the order being often used as an excuse for neglect by London agents.

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### Correspondence.

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#### ROMAN REMAINS NEAR ABERGAVENNY.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — I think the following discoveries will be interesting to your readers: —

Last week, in a nursery ground belonging to Mr. Saunders, situated a few hundred yards north of the town of Abergavenny, some workmen, employed in trenching part of the garden, came upon a small cistvaen, formed of rude stones, about two feet long and eighteen inches wide, containing certain vessels, apparently of Roman pottery, of which the accompanying drawings will give you an accurate idea, so far as regards form and colour; the exact dimensions are subjoined.<sup>1</sup> The intelligent workman, who found these remains, states that the larger urn was placed upon, what I should call, the larger patera, and the smaller in the smaller saucer-like vessel; also that in the larger urn there was a certain moist paste of a dark colour, together with a quantity of fine red sand, including some small portions of bones apparently calcined, and that there was a portion of paste moulded round the base of this urn, as if to keep it steady in the patera: but I am sorry to say that none of the paste, and only a few pieces of bone, were preserved for the inspection of the curious. Mr. Saunders intends, for the future, to have the greatest care taken of every thing that may be discovered in his ground.

Sir S. R. Meyrick is of opinion that these remains may be found useful to the antiquary, in fixing the true situation of the Roman Gobannium.

The same workman, who found the above-mentioned ancient vessels, came upon a deposit of silver coins, in the same ground, many years ago, which he unfortunately disposed of for their weight (five ounces) to a shopkeeper in the town, who cannot give any satisfactory account of their ultimate fate. He also states that, in trenching the ground recently, he and his fellow-labourers encountered a hard road, four yards wide, which they picked up with difficulty.

[<sup>1</sup> The drawings referred to in the above communication reached us too late to allow of their being engraved for the present number. We purpose giving illustrations of them, and other Roman vessels, in our next. — EDD. ARCH. CAMB.]

In trenching the ground thirteen or fourteen years ago, human bones and a skull were dug up, and also several broken vessels, and one vase similar to that recently found, and equally perfect, which was sold for 1s. 6d. and a pint of beer. There is every reason to believe that other numerous remains have been previously found on each side of this hard causeway, which may be supposed to be a Roman road leading from Abergavenny towards Hereford; and further excavations may bring to light *proofs* of a Roman settlement having existed in the immediate vicinity of this burying ground.

The coloured drawings were made by Miss Williams, daughter of the learned Archdeacon of Cardigan, and Warden of Mr. Phillipps's Welsh Institution at Llandovery, who himself also saw them and visited the spot where they were found. The greatest credit is due to Mr. Saunders for the care he took of these remains after being informed of the discovery, which he immediately communicated to Sir S. R. Meyrick, who regretted he could not visit the spot himself at this season of the year; but recommended that information should be given to the Rev. William Price, of Cwm dû, so well known as an antiquary, and who, accompanied by the Archdeacon of Cardigan, afterwards repaired to the place where they were found; and Mr. Saunders has been so obliging as to entrust the vases to my care while drawings were made of them.

I am, Gentlemen,  
Your obedient and humble Servt.,  
ANG. HALL.

Llanover, Abergavenny, Feb. 12, 1848.

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Upon the same subject another Correspondent observes:—"It would be desirable to know the real site of Gobannium, which it is by no means clear was at Abergavenny. Blestium, which has been conjectured to be Monmouth, where nothing Roman has been found, I should be inclined to fix near Whitchurch, where, in a field called Vagus, (a corruption perhaps of Vicus,) a tessellated pavement and other reliquæ Romanæ have been discovered. But all this requires more examination and comparison with the Itineraries."

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#### PRESERVATION OF WELSH ANTIQUITIES.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — I have read with much interest, Mr. Jones's paper on the study of Welsh antiquities in your last number, and I entirely agree in the principles therein laid down. Perhaps it may be advisable for the present, principally to concern ourselves in the preservation of all existing visible remains, and let the friendly earth shelter what lies beneath it until better times arise. The demon of destruction is as busy as ever, and the following instances amongst many others, have of late come under my own observation. Upon reading the Pilleth paper in No. 7, I made a point of passing by that secluded spot in a late border-journey. The hall, now the kitchen, in the ancient mansion there, I found had been recently despoiled of its *Dais* and pillars, and transformed so as to suit the tastes of the beautifiers. In an adjoining parish, the holy well, St. Edward's, to whom the church was dedicated, and which was one of the ancient boundaries of the borough, had been filled up within the last few years, in order to prevent the inhabitants of the place from trampling the grass in the field—the pure baptismal

element will be no more drawn from thence, and the very site will soon be forgotten. In both cases the owners are stated to be persons of wealth and influence, and it is really lamentable to find such insensibility existing in the middle of the nineteenth century.

I am, &c.,

February, 1848.

VIATOR.

### ETYMOLOGIES OF LOCAL NAMES.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—The following etymological and topographical observations may prove interesting to some of your readers in South Wales:—

TREDEGAR. When I was a boy I was told, and believed, that the etymology of this name was *Tre-deng-erw-fawr*, and there hung a tale to the effect that at some former time IFOR HÆRL had got, or given, (I forget which,) ten *large* acres of the marshy ground on which Tredegar House now stands. My informant to the above effect was not a native of the country, and knew nothing of the subject but what he had picked up in books. I have since had frequent occasion to observe, that a knowledge from personal inspection of places will frequently suggest the true etymology of names. Let any man stand in Tredegar Park with his face towards the house, and let him look on his left up the hill side, when he will see a good house, and ask the name of it—he is told it is Y GAER, that is, *The Fortress*—the whole question is settled at once; on the hill is *The Fortress*, on the bottom or flat below is Tredegar, an abbreviation of *Troed y Gaer*, that is, *the foot of the fortress*.

If corroboration were necessary in so plain a case, we have it in *Pen lle'r gaer*, in the parish of Llangyfelach, the seat of J. Dillwyn Llewelyn, Esq. As you go towards it from Swansea, you cross a hollow called *Cad-le*, the place of battle; you walk up to *Pen lle'r gaer*, the top of the fortress, and down below on the right-hand side is, or was, a hut called *Tredegar*, that is, unquestionably, *Troed-y-gaer*, the foot of the fortress. The whole ridge of hill opposite is to this hour called *Mynydd-maen-coch*, the mountain of red stones; where the slain in the battle of Cad-le were buried, and upon these, according to the custom of ancient times, the passers by threw a stone, which would be reddened in the blood of the dead.

TWM BARLWM. This is a mound on the extreme verge of Mynydd-maen, whose beautiful outline the traveller from Pontypool to Newport has accompanying him the whole way. Twm-bar-lwm overlooks a great portion of the country round about, and it is said by the natives that a man can see into eight counties from its summit. Many a theory has been constructed to make something out of this name, but the following seems to me the most satisfactory: Twm-Bâr-Lwm (from *Llwm*).

"*Twm*," a heap; a round heap. Hence in the living language of the Cymry: "*Twmpath*," a hillock; the nut-shell is still called *twmpath y morgwy* in South Wales, and *twmpath y myrion* in North Wales. Twm, here, must mean a *tumulus*. The mound is evidently artificial, and there can be little question that it was the burying-place of the Roman legion at ISCA SILURUM (*Caerleon*). ["*Tomen*," for dunghill, a word still in use in every part of Wales, north and south, must come from the same etymology.]

"*Bâr*," the top, or summit; an excrescence; hence, (let me add), the various uses of the word BAR, in English,—"*a bar*" of iron; "*the bar*," at sea; "*the bar*" in an hotel; "*the bar*" in a court of justice, &c. (?)



"*Llwm*," poor, bleak, exposed, &c.; that is, the bare-peaked, or exposed, tumulus.

RISCA. Everybody knows that the Roman name of Caerleon was *Isca Silurum*. Few know, that, while the name has perished in connexion with Caerleon, it is still used every day as the name of this little parish and village. *Risca* lies between *Maesaleg* and *Mynyddislwyn*, and its very heart is situate at the foot of *Trembarlwm*. *Isca*, with the Welsh definite article *YR*, that is, *the*, constitutes the present name of the parish in question.

Y FFYNON FAEN. In the town of Newport (Monmouthshire), there is at the foot of Slow Hill a well, called within the period of living memory, "*Y Ffynon Faen*," that is, the stone well, or the spring of the rock. The authorities of that borough have changed the name into *BANE'S WELL*. What are we to think of *Bane* for *Maen*? How beautiful is "*Y Ffynon Faen*," a spring bubbling up, clear as crystal, from under the rock; but now by modern *improvement* (?) transformed into *Bane's Well*, spouting up accursed venom to diffuse around malaria and death!

Perhaps some of your readers may be induced to turn their attention to local etymologies, — a subject of more interest and value, historical as well as topographical, than they may at first be led to suppose.

I remain, Gentlemen, &c.,

D. RHYS STEPHEN.

## BIBLIOGRAPHY.

### *To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — It may interest you to know that in the Imperial and Royal library at Vienna, there is a copy of the *History of Jason*, translated by Caxton, and printed by him (as supposed) in A. D. 1471. Ames, in his *History of Printing*, pp. 7, 8, says, that this work has seventy-five leaves. The Vienna volume, however, has one hundred and forty-eight leaves. In the preface it is stated that this translation was done at the instance of Margaret, Duchess of Burgundy, and intended for the use of "my most redoubted young Lord, my Lord Prynce of Wales, our to comynge Soureyn Lord."

I need not advert to the connection of the story of Jason with the order of the Golden Fleece, created by the Duke of Burgundy.

I remain, &c.,

Rome, Dec. 31st, 1847.

JOHN M. TRAHERNE.

## ROMAN ROADS IN MERIONETHSHIRE.

### *To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — I shall be much obliged to any of your correspondents in Merionethshire, who will aid me with their researches and information in tracing that portion of the Roman communications between *MEDIOLANUM* (Meifod?) and *HERIRI MONS* (Tomen y Mur?) which lies *eastward* of Llyn Tegid. I am inclined to suspect that *two* lines of communication *westward* of this lake may be discovered; viz: one passing by Bala, and the other by Caer Gai. The former, I should suppose, would be found following pretty nearly the course of the present road from Bala to Ffestiniog, but perhaps branching off by Castell Prysor, which may even have been built on the site

of a Roman or Romano-British fort. The other may have come across the hills, and through the vallies, from Caer Sws in Montgomeryshire, and have run by Caer Gai, (where Pennant informs us that numerous Roman coins have been found), to Castell Corndochon, and so up the corner of the Afon Llyn, and over the pass of Pen Efeidiog to Dol-y-Moch-uchaf. There is an old road still running in this very direction. The Roman road, if there were one, might thus have passed by Glan Llafar, across the Afon Prysor, right up to the station at Tomen y Mur.

I hope to examine this district in person during the course of next summer, but in the meantime should be very thankful for any local information bearing upon the subject.

Beaumarais, Feb. 22nd, 1848.

I remain, &c.,

H. LONGUEVILLE JONES.

### Miscellaneous Notices.

**RESTORATION OF ABERDABON CHURCH.**—It gives us the most lively satisfaction to be able to announce to our readers that this fine old church, the needless abandonment and desecration of which we signalized to them eighteen months ago, (see *Arch. Camb.* vol. i. p. 467,) is at length going to be rescued from destruction, and restored, mainly through the enlightened taste and liberality of a gentleman in that neighbourhood. H. Kennedy, Esq., has been professionally entrusted with the works; and we shall take an early opportunity of giving a full and illustrated description of this edifice in our pages. Meanwhile, we cannot but congratulate the county of Caernarvon, and the whole body of Welsh antiquaries, on this notable instance of the rise of a better spirit in the country; and we hope it will be followed up by many parallel instances.

The next best thing to be done in this parish, after restoring the *old* church, is to pull down the *new* one, and to use its materials for the only purpose they are fit for, viz., the building of a sea wall to hold up a portion of the sandy soil of the church-yard, or else it might be used as the village school, which is now accommodated in the southern aisle of the ancient building. The members of the Cambrian Archæological Association intend visiting this building in September next.

There is still as bad a case in the isle of Anglesey, which we have already stigmatized, but not more strongly than it deserves, at Llanidan, where the old church has almost entirely disappeared, and the new one rears its head, an unsightly excrescence on the land. This too will most probably be visited by the Cambrian archæologists, when they meet at Caernarvon next September.

**LLANDUDNO CHURCH, CAERNARVONSHIRE.**—This ancient building still remains, we are sorry to say, in an abandoned and ruinous condition. It is situated on the promontory of Great Orme's Head, and is now nearly unroofed. Although the population of this district are accommodated in a *new* church, (which, by the way, is about to be *repaired*,) there can be no valid reason for the abandonment of the old one, which, while it is allowed to remain in its present condition, will be a signal disgrace to the parochial and ecclesiastical authorities.

**ANTIQUARIAN OBITUARY.** — Joseph Ablett, Esq., of Llanbedr Hall, near Ruthin. The decease of this gentleman, one of the earliest and warmest friends of the *Archæologia Cambrensis*, and an active member of the Cambrian Archæological Association, cannot but be felt as a great loss by the antiquaries of Wales, as well as by all throughout the principality, who had any great and benevolent object in view, and required the aid or countenance of a generous patron. There was hardly any public undertaking tending to promote the welfare and the honour of Wales, of which he was not a liberal and enlightened supporter; and the Vale of Clwyd contains a lasting monument of his highly Christian and wide-spread charity. The editors of this work are under peculiar obligations to Mr. Ablett, for the very *early and effective* support which he gave them, as well as for the constant interest which he shewed in the success of their undertaking. They have lost in him a friend and patron, whom they can hardly replace. *Multis ille bonis flebilis occidit.*

**JOHN HUGHES, Esq.,** of Laura Place, Aberystwyth. The members of the Cambrian Archæological Association, who met at Strata Florida Abbey in September last, and who remember with pleasure the kindness of Mr. Hughes, as agent for Colonel Powell, in aiding their researches, and in directing the excavations, at that spot, will be sorry to hear of the decease of such a valuable member of their body. We know that, had Mr. Hughes survived, he intended to recommend a systematic plan of operations at Strata Florida, from which the most interesting results might have been expected; and we hope that Colonel Powell will meet with a gentleman equally able to carry out his own views and wishes on this subject.

**THE Constablenesship of Harlech and Conwy Castles** has been granted to the Hon. Thomas Pryce Lloyd, second son of Lord Mostyn. We should be glad to hear of the reparation of these, and indeed of all the other castles of North Wales, being undertaken in the same spirit as that of Caernarvon. In the latter edifice the works of the interior are now going on.

**THE SEVERN.** — A correspondent wishes to know the most probable derivation of the name of this river, and when the earliest mention of it by that appellation was made.

**INSCRIPTION AT LLANVAIR WATERDINE.** — A correspondent after examining the plate of this inscription, vol. ii. p. 309, urges upon us the recommendation that some one, competently skilled in music, should examine Hephæstion's Treatise with care; inasmuch as he anticipates that the characters of this inscription will prove to be Greek musical notes, which he apprehends the Latins must have originally used. The point is well worthy of examination, and we hope will attract the notice of some of our antiquarian readers.

**WE** understand that John Hughes, Esq., of Lluestgwilym, Aberystwyth, has in the Press a short History of the Parliamentary Representation of the county of Cardigan, and the borough situated within its limits; together with a List of Members, from the 33rd Henry VIII. to the present time. This work will form a valuable addition to the History of Wales.

**HERMES CAMBRENSIS.** — This is the title of a work shortly to appear from the learned pen of the Rev. Morris Williams, incumbent of Amlwch. From what we know of the erudition and discernment of the author, we are in-

duced to expect a book of great value to Welsh archæologists, as well as etymologists; and we shall watch for its appearance with anxiety.

A *Chronological Tree of British History*, 8th edition, has just been published by Messrs. Ford and Godwin, late of Monmouth. It is mounted on a handsome roller, varnished, price 15s., and forms a valuable appendage to the study of the historical student.

It has given us great pleasure to learn that the *Annals of Ireland*, from the original of the Four Masters, &c., has just been published by Messrs. Hodges and Smith, of Dublin. It is a magnificent work in three thick volumes 4to, containing 2500 pages, and costing eight guineas. This may be considered as a continuation of those annals of which the earliest portion was published at the expense of the late Duke of Buckingham, 1826, in Dr. O'Connor's *Rerum Hibernicarum Scriptores*. We hope to give a more extended notice of it to our readers at a future opportunity.

AN ALPHABETICAL CATALOGUE OF THE CHETHAM LIBRARY, MANCHESTER, by Thomas Jones, Esq., the Librarian, is about to be published by subscription. In the first part, the authors are arranged in alphabetical order, and under each is given the edition of his works, the size, and number of volumes. In the second, the authors are digested under the various subjects of which they treat, and under each they are arranged alphabetically or chronologically. In addition to this, many of the periodical works on art and science are analysed, and the more important papers entered under their author's name, with references: this is also done with the Harleian Miscellany, &c. The second part is divided into four general heads:—1. Mathematical and physical; 2. Metaphysical, theological, and ecclesiastical; 3. Topographical and historical; 4. Miscellaneous. The volume contains separate catalogues, with indices of tracts on various subjects, *e.g.* a unique and copious collection of medical tracts; of the discourses written both for and against popery in the time of king James II.; and of books, tracts, &c., relating to the counties of Lancaster and Chester. Prefixed, there are a short memoir of the founder, a list of the principal donors from the establishment of the library to the present time, a catalogue of the manuscripts, and some notices of the rarer printed books. The price of the volume complete will be 10s. We may add that this work, added to the three volumes of the catalogue already published, will give the general reader a good idea of the very valuable collection to which it refers. The Chetham Library is the most extensive *public* library in England, after those in London and the two Universities. It was founded by Humphrey Chetham, Esq., in the reign of Charles II., and incorporated by a royal charter in the year 1685. It contains about 20,000 volumes; to the clergy, and to students of the more learned class generally, it supplies access to books of the highest character and of the deepest erudition, whilst it is in the fullest sense *public*, being open to all, whether strangers or residents, who choose to avail themselves of its resources; the only formality being the inscription of the visitor's name in a book kept for that purpose. The building in which it is preserved forms part of what was once, and what ought still to be, the collegiate residence of the canons of Manchester, close to the cathedral. It was seized on, and appropriated to lay purposes, at the time of the Spoliation; and it may be considered a subject of congratulation, that its destination should not have been made more secular than we now find it. The blue coat school is lodged in one portion of the building, and the library is kept in the other.

**HERALDRY.**—We see that a most valuable work is advertised by Simms, of Milton-street, Dorset-square, as preparing for publication by subscription: *An Index to the Pedigrees and Arms, contained in the Heralds' Visitations, in the British Museum.* The author's name is not mentioned in the prospectus, but we hope that the work is in good hands, because it would render very great assistance, if carefully compiled, and might mislead, if the contrary. The possession of good catalogues, whether of libraries or of any collections that admit of classification, facilitates the researches of the antiquary and the scholar more than can be conceived by any one, not practically conversant with their occupations. This book, which will have its contents arranged in counties, will afford a ready clue to the pedigrees and arms of nearly 20,000 of the gentry of England, their residences, &c., (distinguishing the different families of the same name in any county,) as recorded by the heralds in their visitations between the years 1528 and 1636. The price to be 7s. 6d.

WANT of space compels us to defer the insertion of several papers, and to postpone the review of various works. We intend, in our next, to notice, among others, a very able and interesting account of the Mediæval Writers of English History, by W. Sidney Gibson, Esq., author of the History of Tynemouth Priory—a sumptuous work lately published.

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### Reviews.

1. **ARCHÆOLOGIA HIBERNICA.** A hand book of Irish Antiquities, Pagan and Christian: especially of such as are easy of access from the Irish metropolis. By WILLIAM F. WAKEMAN. Dublin, MCGLASHAN; and ORR, London; 1848. 12mo. pp. 176, with ninety-one wood-cuts, exclusive of ornamental initial letters.

This is unquestionably one of the nicest, neatest, and at the same time most valuable little works which has appeared upon the national antiquities either of our own or the sister island. The text is written in a plain and simple style, and the numerous original wood-cuts with which the work abounds are drawn with great skill and effect, the work being appropriately inscribed to George Petrie, Esq., (the author of the admirable work on the Round Towers of Ireland,) reviewed in our first volume, “by his affectionate friend and pupil, the Author.” We may well congratulate Mr. Petrie on the success of such a pupil, whose drawings have been excellently cut in the wood by Mr. Hanlon. It is impossible to avoid a comparison of this little work, in respect to its illustrations, with one lately published on English Antiquities, of far greater pretensions, in which we meet with scarcely an original figure, although the author has omitted to acknowledge the sources from whence his illustrations have been taken.

A short preface laments the neglect with which the national monuments of Ireland have been treated, relates their number and value, and calls upon the author's fellow countrymen to direct their attention thereto, and not allow them to be destroyed or removed. We heartily join in the appeal; and not only do we consider it necessary to direct the attention of the owners of estates on which such valuable relics of olden time are situated, to their preservation, but, knowing how inadequately or carelessly such matters are preserved, when left to the mercy of private individuals, we would call for the interference of local authorities for their protection, on the ground that these monuments of the history of former times are *public property*.

The following extract from the Introduction will shew the manner in which the author has treated his subject :—

"We have within easy access of Dublin, examples, many of them in a fine state of preservation, of almost every object of antiquarian interest to be met with in any part of the kingdom. Sepulchral tumuli—several of which in point of rude magnificence are perhaps unrivalled in Europe,—stone circles, cromlechs, pillar stones, and other remains of the earliest period of society in Ireland, lie within a journey of less than two hours from our metropolis. The cromlechs of Kilternan, Shanganagh, Howth, Mount Venus, and of the Druid Glen, may be reached almost in a morning's walk from Dublin; and a railway journey of seventy minutes from the Dublin terminus of the Drogheda railway, with a drive of about four miles, will give the student of Irish antiquities an opportunity of viewing at Monasterboice, among other remains, [a noble round tower and two small ruined churches] two crosses, the most grand and beautiful, not only in this country but, perhaps, in Christendom. So numerous are the monuments even of a period antecedent to the first Danish invasion of Ireland, lying within a few hours journey of the metropolis, that it would be tedious and unnecessary to notice them all; a judicious selection will answer every purpose of the student. In order to make the subject more clearly understood, we shall classify the various remains under three heads; viz :—

"1. Pagan; embracing those which upon the best authority are presumed to have been erected previous to or within a limited period after the introduction of Christianity in the fifth century.

"2. The early Christian, including the Round Towers.

"3. The Anglo-Irish; under this head we shall class such structures as were erected during a limited period subsequent to the English invasion, and which, though often of Irish foundation, appear generally to have been built upon Anglo-Norman, or English models.

"The remains which may be considered of the pagan era consist of cromlechs, stone circles, tumuli, forts, raths, &c. Of monuments of early Christian architecture we have numerous examples, no fewer than five round towers lying within a short distance of the city. Of the early churches of Ireland, churches of a period when 'the Scottish (Irish) monks in Ireland and Britaine highly excelled for their holiness and learning, *yea sent forth whole flocks of most devout men into all parts of Europe*,'—(Camden's *Hibernia*, p. 67.) there are specimens in a state of preservation sufficient to give a good idea of architecture, in what may be considered its second stage in Ireland. The remains which we shall notice under the head Anglo-Irish consist of castles, abbeys, town-gates, &c., &c." pp. 3-5.

In the following remarks on this little work, our object will be chiefly to notice such peculiarities in the various classes of remains as are either analogous to, or widely distinct from, those existing in Wales.

The chapter on cromlechs contains notices and figures of six of these massive erections, in no way differing from those of our own country. Some circumstances connected with the cromlech in Phoenix Park, close to Dublin, are, however, worthy of notice. This tomb, which consists of eight stones, was discovered in 1836, on the removal of an ancient tumulus, which measured in circumference one hundred and twenty, and in height fifteen feet. During the work, four stone kists, (kistvaens,) each inclosing an urn of baked clay, within which were calcined bones, ashes, &c., were found.

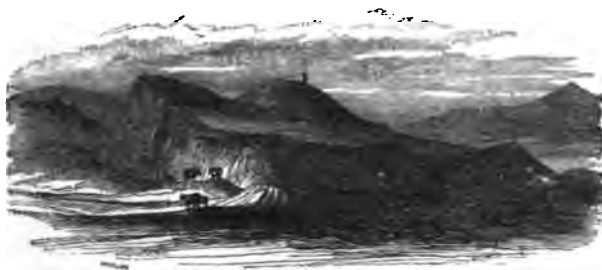
The second chapter is devoted to the stone pillars analogous to the meinihirion of Wales; some of these are perforated, like some in England; and others have the angles inscribed with oghams.

The third chapter is far more important, containing a detailed account, with a great number of illustrations, of the sepulchral mounds or cairns of New Grange and Dowth. These immense mounds are amongst the most wonderful Celtic monuments in existence, the former being not less than seventy feet in height. It contains a gallery fifty feet long, a chamber eighteen feet high, formed with three recesses, each containing a large basin of

granite. But what renders this cairn still more singular is, that the stones of which the sides of the gallery and chambers are formed, are ornamented with rude carvings, in spiral and angulated patterns, offering, in this respect, a distinction from any of the early structures of an analogous character in our own island. This is the more noticeable because the Celtic tomb at Locmariarker, in Britany, exhibits an ornamental carving something like one of the patterns at New Grange (*Archæologia*, vol. xxv. p. 233); and at one of the recent meetings of the British Archæological Association, (28th December, 1847,) Mr. Lukis communicated an account of the great cromlech of Gavr' Innis, in Britany, with rubbings of some of the engraved stones, "not unlike the tattooing of the New Zealanders." It is true that the Irish antiquary, Mr. C. Croker, together with Messrs. White and Newton, doubted the artificial character of these engravings, but other members considered them to have been executed by the hand of man.<sup>1</sup> The engravings on the stones at New Grange would lead us to adopt the latter opinion. With these exceptions we are not aware of any other pagan stones in England, Wales, Scotland, or Ireland, exhibiting any attempt at ornamental work.

The hand-book then proceeds to give an account of the excavations made by a Committee of the Royal Irish Academy in the neighbouring cairn of Dowth, in the autumn of 1847, in which a cruciform chamber and a long passage were also discovered, and in which some of the stones exhibited ornamental carving, but much ruder in detail than at New Grange. When we visited this monument a few years ago, we were led to believe that passage from the lower part to the centre existed, from the arrangement of the large stones towards the north-east side, which allowed us to creep to a short distance beneath the mound. An entire view of this mound is given, but the artist has omitted the winding path which leads to its summit. The stone work of these structures is quite Cyclopean, the stones forming the passages sloping inwards at top, and being covered with a large flat stone.

We should have been glad to have found an account in this part of the hand-book, of the curious "*underground house*," discovered beneath an "unsightly hillock," a few years ago, near Monaghan.



Rath of Downpatrick.

Chapter fourth is devoted to the circular or oval enclosures and mounds called in Irish, *Raths* and *Duns*, within or upon which the principal habita-

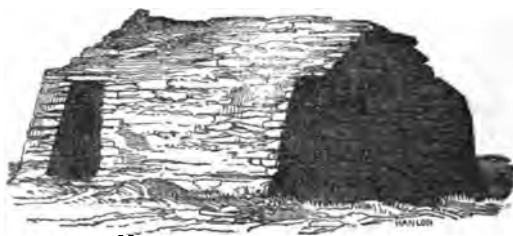
<sup>1</sup> Since the above was written Mr. Lukis's memoir on Gavr' Innis has appeared in the *Journ. Brit. Arch. Assoc.*, with numerous engravings of the carvings, which consist chiefly of zigzag, serpentine, and circular lines, in close juxtaposition, but none of them appear to be spiral. The author alludes to some cromlechs in Zealand, which also exhibit rude carvings.

tions of the little communities were built or sunk. Some of these are of large size, such as the royal hill of Tara, and the Rath of Downpatrick, of which latter we are enabled to give an engraving from page 38 of the handbook. This will enable our readers to judge of the analogy existing between these Rathes and Duns and the early abodes or places of defence of the Britons.

The *Lis* or *Cathair* is another somewhat similar class of ruins, consisting of circular walls of uncemented stone, sometimes as much as eighteen feet high and twelve feet thick, with steps formed on the inside, ascending to the top of the wall. In these Cathairs are often found stone-roofed buildings called *Clochans*.

Chapter fifth contains descriptions of various circles of large upright unhewn stones, within which human bones, cinerary urns, ashes, weapons of flint, &c., have been almost invariably discovered.

The first chapter of the second division of the work contains an account of the small stone oratories and bee-hive houses of the Early Christians. This class of erections has been described at much length by Mr. Petrie, (see our vol. i. p. 87,) but Mr. Wakeman has added several very interesting examples, including St. Senan's oratory upon the island of Innis Scattery, at the mouth of the Shannon, of which we here exhibit an engraving, (from p. 59.) Many of these singular erections still exist in the more unfrequented



St. Senan's Oratory.

parts of Ireland, and especially on the little islands adjoining the coast. On Great Skellig Island, we believe the remains of a very extensive early religious establishment are still in existence; and we recommend them to the careful examination of some of the active archæologists of the sister island.

We cannot quit these little early structures without expressing our surprise that no analogous erections have been found in Wales. Surely in some of the more unfrequented part of the west coast there must be the remains of some of the oratories of the early Welsh Christians similar to those of Ireland, and of which examples have also been shown to exist in Cornwall, by our friend Mr. Haslam. We believe a small stone-roofed building stood, or still stands, near Llandudno, connected with a religious establishment. Was, or is, it similar in character to the Irish oratories?<sup>1</sup> We should also be glad to learn whether the circular stone houses on the Welsh mountains, called by Rowlands, *Cyttiau Gwyddelod*, or the Irishmen's cottages, have the same Cyclopean character as the Irish buildings under notice.

<sup>1</sup> We should be glad of information on this point from any of our correspondents.  
— EDD. ARCH. CAMB.



The second and third chapters are devoted to the churches of Ireland supposed to have been erected previous to the Anglo-Norman invasion. In the earlier churches the doorways are generally covered by a horizontal lintel, or headed with a semi-circular arch often cut out of a single stone; the windows invariably small, and splaying internally with small semi-circular head arches, or horizontal lintels, their sides, like the door jambs, generally inclining; the choir arch, (where a chancel was attached,) invariably semi-circular, square-edged, and plain: but the greater number of the ancient Irish churches have no chancel, their plan being a simple oblong, with a small circular tower, or belfry, on the western gable; the roofs generally of stone, with an exceedingly high pitch.

The examples which are given of these Early churches are—Killiney church, near Kingston; Kilternan and Glendalough churches; and St. Colomb's house at Kells.

At a later period the churches were ornamented in their details; and many churches, which are ascribed to a period long antecedent to the Norman invasion, exhibit ornamentation, which in England would be at once set down as Norman. The following specimen of the capitals of Killeslin church, near Carlow, will exhibit their curious character, (p. 80, lower

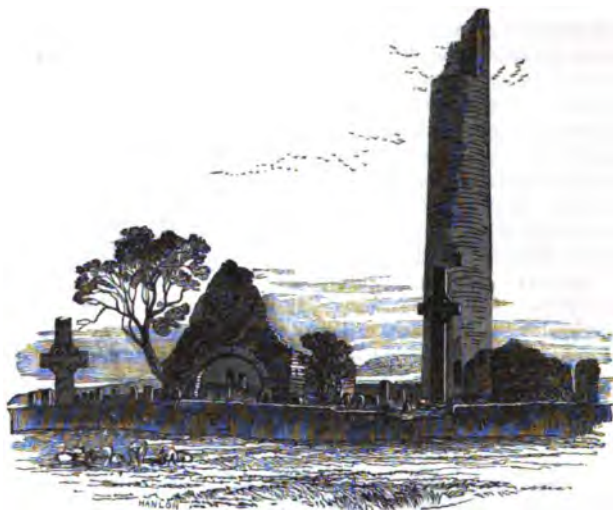


Capitals at Killeslin.

figure.) Human heads, with the hair twisted into interlaced ribbon-work, occur on a fillet upon the round tower on Devenish Island. The author observes, on these details, that "it is a fact well worthy of observation, that the details which we have mentioned, as characteristic of this style, are never found associated with others known to belong exclusively to the Norman period; and that, in several structures, as in Cormac's chapel, at Cashel, an erection of the early part of the twelfth century, the usual Norman capitals, ornaments, &c., appear." One peculiarity in some of these later ante-Norman erections, on which Mr. Wakeman has not sufficiently dwelt, is the existence of small crofts, or apartments, between the outer roofs and the arches of the nave and chancel; and which were probably used as dormitories by the ecclesiastics. Figures, illustrating this singular structure, are given by Ledwich.

The splendid crosses existing in different localities, especially those at Monasterboice, are described in chapter fourth. These are, perhaps, the finest erections of the kind in Christendom, the large one at the last-mentioned place being not less than twenty-seven feet high. Their general appearance will be perceived in the accompanying drawing of Monasterboice, (p. 105.) In their general form they somewhat resemble the great crosses at Nevern, Carew, and Newmarket, in Wales: but the base, instead of

being ornamented with ribbon-work, is divided into compartments, in which various scenes of Bible history are represented.



Monasterboice.

The remaining chapter in this division of the Hand-Book is devoted to the Round Towers in which the author adopts his friend Mr. Petrie's views, considering them as Christian erections, built between the fifth and fifteenth centuries, serving as belfries, places of strength and defence, and, occasionally, as beacons or watch towers. The doorways are almost invariably placed at a considerable elevation above the ground; and the windows and apertures are generally similar in form to those in contemporary churches except that they never splay. The following engraving of the doorway of Clondalkin tower will exhibit the form of many of the doorways in the ear-



Doorway of Clondalkin Tower.

lier ecclesiastical erections. We should have been glad to have been furnished with a perfect list of the Irish round towers, which we have not yet seen in print.

The portion of the work devoted to the Anglo-Irish remains, is divided into four chapters,—first, abbeys and churches; second, fonts; third, castles; and fourth, town-gates, walls, &c.



Jerpoint Abbey.

Towards the close of the twelfth century, the Anglo-Norman earls and barons settled in Ireland, as well as the Irish kings and chiefs, appear to have vied with each other in the erection of stately abbeys, which exhibit beautiful examples of the earliest pointed style. Of these, Mr. Wakeman describes and figures Jerpoint, Newtown, and Bective abbeys; Christ church and St. Patrick's cathedral, Dublin, the cathedral of Cashel, Kilmallock abbey, and especially the singular church of St. Doulough, are also described, but we are surprised to find no notice of the extremely beautiful remains of Mellifont abbey, with its circular chapter-house, and which is so easy of access by the Drogheda railway. Ireland appears to be very poor in early fonts. Mr. Wakeman mentions one or two of great antiquity, but the only one of which he has given the details, is a *decorated* font with figures of the apostles seated under canopies round the bowl.



Malahide Castle.

The castles of Malahide, Trim, Scurroughstown and Bullock are described, all of which are provided with massive circular or quadrangular keeps.

The work terminates with a chapter of miscellaneous notices which we could have wished extended far beyond its present limits; in this are shortly noticed the smaller portable remains of antiquity which throw light upon early manners and customs, and of which we regret so few specimens have been found or preserved, and described by Welsh antiquaries. Torques, and golden ornaments, swords, spear-heads, and celts of bronze, weapons of stone, and sepulchral urns, illustrate (although not so classed by the author) the period of the first or Pagan division of his work, whilst the quadrangular bells, crooks and croziers, and ornamented cases for the sacred writings, belong to the early ecclesiastical period. The author pays a just compliment to the Royal Irish Academy, whose museum, although it has only been a few years in progress, already comprises the finest collection of Celtic antiquities known to exist. What a contrast, indeed, does it present to the pitiful display of British antiquities in our misnamed British Museum. If but a tenth part of the energy displayed, and a hundredth part of the expense lavished, in procuring antiquities from Greece or Asia Minor, were bestowed upon British antiquities, it is not to be doubted that a fine collection might still be found, which we hesitate not a moment in asserting would much more highly interest the hundreds of visitors to that repository, than rooms full of broken antiques from Italy or Greece.

J. O. W.

**2. AN ENGLISH AND WELSH DICTIONARY: ADAPTED TO THE PRESENT STATE OF SCIENCE AND LITERATURE; IN WHICH THE ENGLISH WORDS ARE DEDUCED FROM THEIR ORIGINALS, AND EXPLAINED BY THEIR SYNONYMS IN THE WELSH LANGUAGE. By DANIEL SILVAN EVANS, St. David's College, Lampeter. 8vo, Denbigh. Part I.**

This is the first part of a new English and Welsh Dictionary, of which we can speak in terms of high approbation. We have carefully examined it, and compared it with other Dictionaries on the same plan, and without any disparagement to Walter's excellent Dictionary, which will always be of great value for its copious examples of Welsh idioms, yet where one English and Welsh Dictionary only will be required, we have no hesitation in saying that this work will be far superior to any hitherto published, or in course of publication at the present time. The compiler shows that he is very capable of well performing his task; and in compounding Welsh words as equivalent to the English scientific and technical terms, he does not presume to substitute any crude fancies of his own, for the unchangeable and unmistakeable laws of the Welsh language. It will be indispensable to the Welshman who wants to obtain a right knowledge of English, as well as to the Englishman, who wants to learn the Welsh language.

**3. HISTORY OF CAERNARVON CASTLE, AND THE ANTIQUITIES OF CAERNARVON, &c. By W. PRITCHARD.**

This is an useful little Guide Book to Caernarvon and its neighbourhood, drawn up, in the intervals of business, by Mr. Pritchard, the enterprising publisher at Caernarvon. It has the merit of giving a connected view, drawn from the best sources, of the Roman castellated and other antiquities of that most interesting place; and will be found of great value, not only by the Welsh tourist in general, but also by the members of the Cambrian Archæological Association at the next annual meeting in September.

# PRIVATE PUPILS

IN

NORTH WALES.

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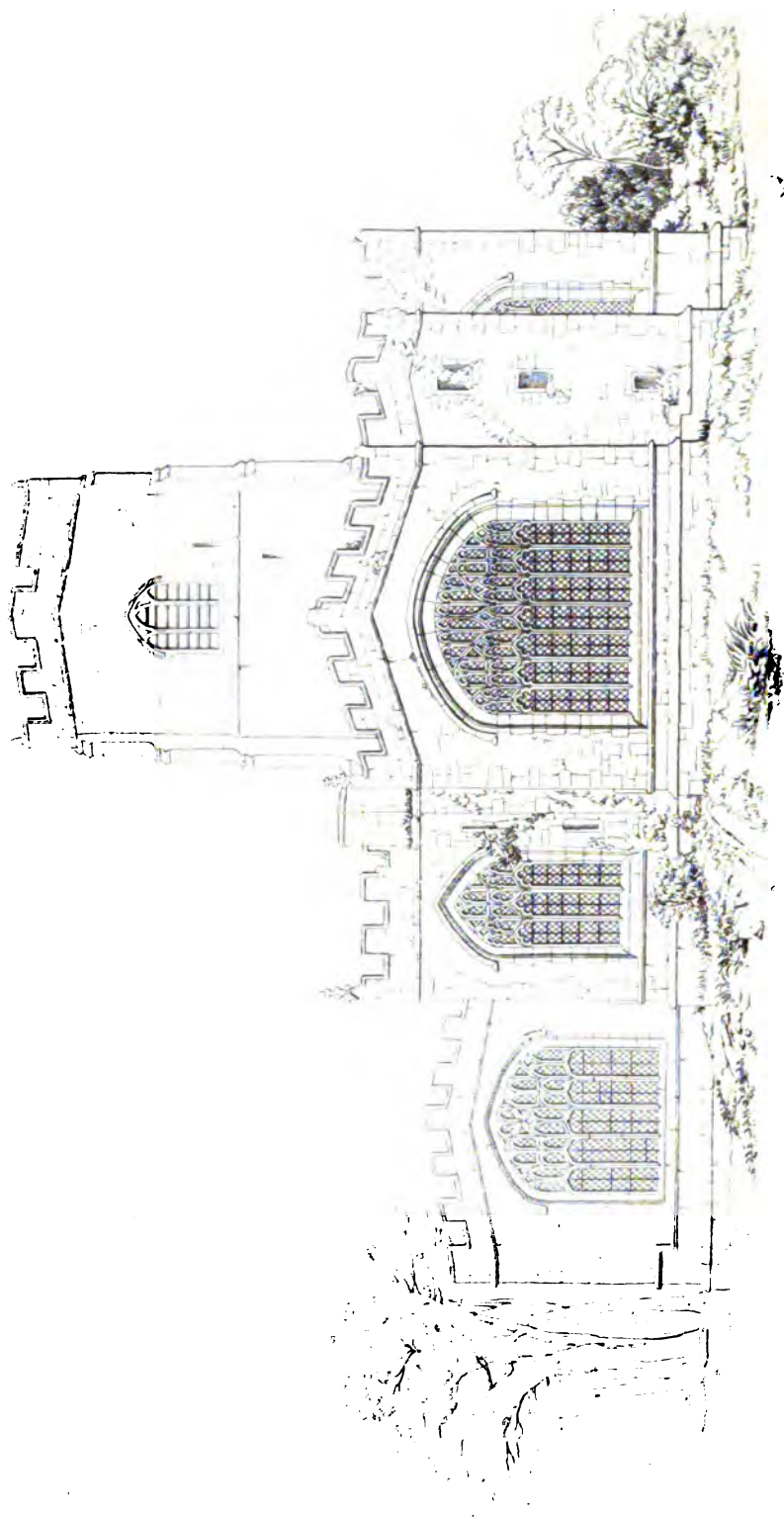
The REV. H. LONGUEVILLE JONES, M.A., late Fellow of  
Magdalene College, Cambridge, receives as pupils, Gentlemen  
finishing their Education, or reading for College.

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hood, and pay the usual College Fees for Private Tuition.

*Beaumarais.*







EAST VIEW OF THE CHURCH OF CLYNNOO FAWR.



- Page 247 - Under the heading 'Ary  
Page 248 - In the hole underneath  
South Transsept, City  
Page 271 - In the forest, extract from  
Laws and Customs of the

THE discovery of the Roman  
burial ground, in forming a cutting on the Merthyr  
branch of the South Wales railway, about half a mile  
north-east of the ancient city of Caerleon, the cutting  
through which the cutting was made, is considered to be the  
site of a Roman burial ground, from the fact of six or seven  
stone coffins having been found, many years since, while  
making the turnpike road to Usk, which is also cut through  
the same hill, and is close to the railway. The first discovery  
made by the excavators, in July 1847, was that of a stone  
coffin buried about three feet six inches below the surface  
of the ground. It is formed of oolite, perhaps from Dorset  
Somersetshire, the coffin being neatly hewn out of the  
lid consisting of several pieces of the same stone, each  
about six inches thick. The coffin was entirely filled with clay, and

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# Archæologia Cambrensis.

No. XI.—JULY, 1848.

## ON SOME ROMAN GLASS VESSELS FOUND NEAR CAERLEON, MONMOUTHSHIRE.



### ERRATA.

Page 247 — Under the heading *Arvona Mediæva*, add No. IV.

Page 250 — In the line underneath the wood engraving, for *Coll. Church, &c. read South Transept, Clynnog Fawr.*

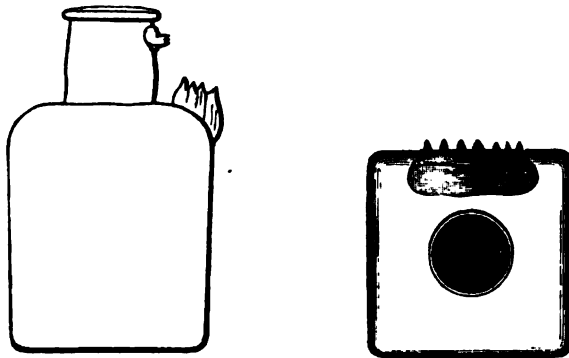
Page 271 — In the Greek extract from *Hephæstion*, for *χορωνis* read *κορωνis*; for *διπλα* read *διπλη*; for *ἀστερισχος* read *ἀστερισκος*.

lately discovered in forming a cutting on the Monmouthshire branch of the South Wales Railway, about half a mile to the north-east of the ancient city of Caerleon. The ground, through which the cutting was made, is conjectured to be the site of a Roman burial ground, from the fact of six or seven stone coffins having been found, many years since, while making the turnpike road to Usk, which is also cut through the same hill, and is close to the railway. The first discovery made by the excavators, in July 1847, was that of a stone coffin buried about three feet six inches below the surface of the ground. It is formed of oolite, perhaps from Dundry in Somersetshire, the coffin being neatly hollowed out, and the lid consisting of several pieces of the same stone, about six inches thick. The coffin was entirely filled with clay, which

appears to have forced its way, in a semi-fluid state, through the cracks in the lid. Some bones, in a decayed state, were picked out from the clay, but nothing of any other description.

The second coffin, in which was found a glass lachrymatory, was situated near the first, and at about the same depth, the head being towards the south-east. The writer, being on the spot at the time it was laid open, was enabled to obtain the exercise of greater care in opening it, than is usual amongst navigators. On removing the lid, (which was also in several pieces, either fitted together, or portions of what was once an entire lid, but which has been broken by the superincumbent pressure,) the coffin was found to be perfectly full of clay; this was carefully removed, and a skeleton laid bare, in a tolerable state of preservation. The vessel, delineated above, was next removed in a perfect state from between the thigh bones of the skeleton, where it lay in a direction parallel with the sides of the coffin. It is formed of greenish coloured glass, the quality of which it is difficult to ascertain, the bottle being filled with insoluble clay. When first removed from the coffin it emitted the same offensive odour as the clay in which it was embedded. The plan shews the concave mouth and the aperture into the bottle of about a quarter of an inch in diameter. This stone coffin was unfortunately broken into pieces in removing, which defeated the intention of the writer to have the clay carefully removed so as to expose the skeleton to view as it lay in the coffin.

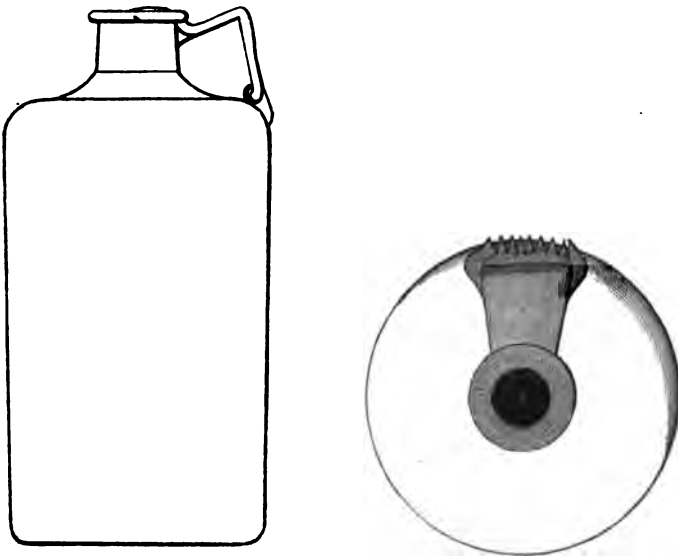
The glass vessel represented in the next illustration was



found in the same cutting, but on the side of the hill nearer the river Usk. The handle was broken by the excavators,

and the sketch shews its present appearance. It is square, with a circular neck, and in shape and quality of glass is very similar to the square bottles employed for pickles at the present day. It contained nothing but a small quantity of clay, which was easily washed out. This is supposed to have been a perfume bottle, but it did not appear to be connected with any remains in its neighbourhood.

The third sketch represents a large glass urn or jar, which was removed in a perfect state. It was also found embedded



in the clay on the same side of the hill as the vessel just described, and, having nothing placed around it to protect it from the pressure of the surrounding earth, it is remarkable that it was not crushed. The glass of which it is formed is of a greenish hue, but very clear and good. Clay had forced itself into the vessel, but by washing it well, the clay was removed, leaving the interior about one third part full of fragments of bones, which, though now quite white, have every appearance of having been burnt, from their structure being much injured. Pieces of the skull and of the smaller bones are easily discernible amongst the mass.

Other articles, too numerous to describe particularly, and not worth drawing, have been discovered in the same cutting,

amongst which may be briefly mentioned an antique bronze lamp, much injured by age; a large earthenware urn, containing ashes, which was broken into pieces; a glass basin or drinking vessel, with ornamented sides, and apparently eight or nine inches in diameter, some fragments of which only have been preserved, it being broken by the pickaxe. Also several small earthenware vessels, the glazing of which is almost destroyed by the dampness of the earth.

FRANCIS FOX,

Assistant Engineer, South Wales Railway.

*Newport, Monmouthshire, Sept. 8, 1847.*

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We append to the above, views of the earthenware vessels found near Abergavenny, and mentioned in our last number (*Arch. Camb.* No. X. p. 172.) They are due to the accomplished pencil of Miss J. E. Williams, daughter of the venerable the Archdeacon of Cardigan, whose original drawings admirably preserved the tone and character of the objects they represented. On the lower part of the largest of these vessels is the word IVLLIN.



DOCUMENTS AND CHARTERS CONNECTED WITH  
THE HISTORY OF STRATA FLORIDA ABBEY.



Seal of the Abbot of Strata Florida.

I.

NOTICES OF STRATA FLORIDA ABBEY IN VOL. II. OF THE  
MYFYRIAN ARCHAIOLOGY.

1166. This year a company of monks, through the permission of God, and the incitement of the Holy Spirit, came to Strata Florida, *page 432.*
1178. Then died Cadell ap Griffith through the affliction of illness, and was buried at Strata Florida, having assumed the religious habit, *page 437.*
1182. This year died David, abbot of Strata Florida; and also Howel ap Jevac, lord of Arwystli, who was buried honourably at Strata Florida, *page 438.*
1183. This year, the monks of Strata Florida came to Redynauc Velen in North Wales, *page 438.*
1203. This year, on the eve of Whitsunday, the monks of Strata Florida went to the new church, which was handsomely built, *page 442.*
1203. In the same year, on the eve of the feast of St. James the

- apostle, died Griffith ab Rhys at Strata Florida, having assumed the religious habit, and was there buried, *page 442*.
1208. Howel Seis, son of Lord Rhys, was deceitfully stabbed by the men of his brother Maelgon, and from that stabbing died; and was buried at Strata Florida, in the same manner as his brother Griffith, having assumed the religious habit, *page 443*.
1209. Died Maltt Bruce, mother of the sons of Griffith ap Rhys, at Llanbadarn-fawr, and having partaken of the holy communion, and done confession and penance, was buried with her husband at Strata Florida, *page 444*.
1223. Died Rhys Jeuanc, and was buried at Strata Florida, having performed penance, partaken of the holy communion, and done confession, and assumed the religious habit, *page 454*.
1228. Died Kidivor, abbot of Strata Florida, *page 455*.
1233. Died Maelgon ap Rhys, at Llanerch Aeron, and was buried in the chapter-house at Strata Florida, *page 455*.
1234. Died Owen ap Griffith, at Strata Florida, on the Wednesday after the eighth day of the Epiphany, and was buried with his brother Rhys in the chapter-house of the monks, *page 457*.
1239. On the third day of the feast of St. Luke the evangelist, all the princes of Wales swore fealty to David ap Llewelyn ap Jorwerth, at Strata Florida, *page 457*.
1243. Died Meredith ab Rotbert, chief counsellor of Wales, having assumed the religious habit at Strata Florida, *page 458*.
1247. In the month of July, Griffith, abbot of Strata Florida, made peace with the king, with respect to the debt which the Monastery had for a long time owed, the abbot and monks being forgiven on three hundred and fifty marks being paid, and their paying as much more at specified times, for the Monastery was found able to do it, *page 459*.
1249. The abbots of Strata Florida and of Aberconway obtained, through pressing solicitation, the body of Griffith ap Llewelyn, and brought it with them from London to Aberconway, where it lies, *page 459*.
1250. At the end of the year, died Morgan son of Lord Rhys, having assumed the religious habit at Strata Florida, *page 460*.
1253. Immediately after the feast of St. John, died Rhys the only son of Maelgon Jeuanc, having taken the religious habit at Strata Florida, *page 460*.
1253. Died Gwenllian, daughter of Maelgon Jeuanc, at Llanvihangel Gelynnnot, and was buried at Strata Florida, *page 460*.
1254. Was bought the great bell at Strata Florida for one hundred and nine marks, and was raised to its place, and was consecrated by the bishop of Bangor, *page 460*.
1255. Died Maelgon Jeuanc, and was buried at Strata Florida, *page 461*.
1267. Died in the month of March, Meredith ab Owen, at Llanbadarn-fawr, and was buried at Strata Florida, *page 463*.



1269. Died Joab, abbot of Strata Florida, *page 463*.  
 1270. Died Meredith ap Griffith, lord of Hirvryn, in the castle of Llandovery, on the third day of the feast of St. Lucy the virgin, and was buried at Strata Florida, near his father, *page 464*.  
 1281. Died Phillip Goch, the thirteenth abbot of Strata Florida, and was succeeded by Eineon Seys; and at that time the monastery was burnt. Afterwards, on the eve of Candlemas-day, the bishop of St. David's sang mass at Strata Florida; and that was the first mass which was sung in the diocese, *page 466*.

## II.

### CHARTER OF EDWARD I.

THE King to all those to whom these presents shall come, Greeting. Know ye, that we have given permission to our beloved in Christ, the Abbot and Convent of Strata Florida, that on the spot, on which their abbey of Strata Florida was lately burnt in the Welsh war, in the twenty-third year of our reign, contrary to our wishes, they may construct afresh, and re-build their house, and dwell there for the continual service of Almighty God. Provided that the thickets be cut down, and the roads be mended, in the neighbourhood of the place aforesaid, under the direction of our Justiciary of West Wales, for the purpose of avoiding the dangers, which may hereafter happen by means of those woods, and the hazards of those roads. In testimony whereof, &c. Given by the King at Westminster, the 30th day of March.

Proclaimed by order of the King himself by Otto de Grandison.

## III.

In DEI nomine AMEN. Anno ab incarnatione ejusdem millesimo ccc<sup>mo</sup> tricesimo nono vicesimo primo die mensis Martii ad perpetuam rei memoriam inter venerandum in Xto patrem Dm. Henricum Dei gratia Meneven. Epis. et ejus capitulum Meneven. necnon et capitulum de Abergwyleu et de Landewy-brevy et præbendarios eorundem, necdum et præbendarios de Lauendevery, Langanarth, Readr Carom, Lanrustad, Lampadarnodyn, Lannarth, Trefflyleys, Estcat ac Euliarum de Bettous, Blethercus, et Sullen, rectores, et quoscunque alios præbendarios, rectores, et vicarios, ad jus patronatus Epì Men. spectantes vel quorum rectoria vel vicaria spectaverint, vel eorum altera, ex parte una; et Abbatem et Conventum monasterii de Strataflorida, Cisterc. ordinis Men. Diocess. ex altera. Ad sedandam discordiam inter eosdem motam pro se et successoribus suis, est unanimiter in hunc modum concordatum, vizt.

Quod præbendarii, rectorii, et vicarii, præbendarum ecclesiarum prædictarum, et eorum successores, et cæteri quicunque ad collationem Epì spectantes, vel cujus rectoria vel vicaria spectaverint, in

eorundem singulis parochiis percipiant de colonis et singulis tenentibus presentibus et futuris dicti abbatis et conventus tam colonis partierris quam censualibus duas partes decimarum garbarum, fœni, aquarum, vitulorum, pullanorum, porcellorum, lanæ, lini, casei, et decimarum privatarum vulgariter Prinethegum nuncupatarum cæteras quoque decimas minutas superius non expressas integraliter percipient prædicti præbendarii.

Rectores et vicarii et prædicti abbas et conventus de Strata florida, quia manifeste paupertatis onere premuntur, tertiam partem percipiant decimarum prædictarum specificatarum tenentium suorum prædictorum pro se et successoribus suis. Omnes vero oblationes ad prædictas ecclesias et præbendas provenientes præbendarii rectores et vicarii eorundem integraliter percipiant prout juri communi consonum esse dinoscitur.

Si vero aliquis ad Monasterium dictæ abbatiæ seu capellas ejusdem, videlicet sancti Paulini et sancti Madoci, causa devotionis accesserint, ibidem oblationes aliquas faciendo dum abbas et conventus et eorum successores integraliter easdem percipiant et prædicti coloni et tenentes omnibus diebus anni quibus alii in præbendis et ecclesiis predictis offerre consueverint et debuerint oblationes debitas, sicut parochiani dictorum locorum afferre in eisdem teneantur; prædicti vero præbendarii rectorii et vicarii prefatis colonis teneantur sacrament. et sacramentalia ministrare, et de servientibus monasterii infra curtam commorantibus rectores vel vicarii quicumque decimas exigere non præsumant ratione terrarum seu rerum quas infra eandem curtam optinent. Et si contingat dictos abbatem et conventum vel eorum successores dictos Epm. capitula rectores et vicarios vel aliquem eorundem in perceptione prædictarum decimarum prout superius specificatum est molestare, perturbare, vel in aliquo huic paginæ per se vel per alios contravenire, fidem abbas et conventus obligant se et successores suos ac monasterium suum prædictum in decem libris legalis monetæ fabrice Ecclesiæ beatæ Mariæ de Arcubus, London, nomine puri debiti solvendis una cum dampnis et expensis quæ et quas sustinuerint Episcopus capitula præbendarii rectores et vicarii supradicti seu aliquis eorundem ratione injustæ detentionis seu spoliationis decimarum et obventarum prædictarum quoties in aliquo contravenirent premissis vel alicui premissorum Principali pacto in suo robore nihilominus permanente, quacunque exceptione personis suis vel ordini eorundem concessa non obstante Cujus exemptione privilegiis quibuscunque eisdem religiosis et eorum ordini ut premittitur concessis quoad premissa omnia duntaxat similiter observanda dicti abbas et conventus pro se et successoribus suis expresse renuntiant per presentes.

Et predicti Ep̃s. capit. rector. et vic. pro se et successor. suis omnibus et singulis accionibus et demandis quas ante confectionem præsentium habuerint vel habere potuerint seu poterit aliquis eorum occasione premissa contra dictos religiosos renuntiant et renuntiat quælibet eorum per presentes.

Et si contingat dictos Epm. capit. rector. et vic. seu aliquem eorundem aut eorum successores dictam concordiam infringere, violare, aut contravenire quoquomodo volunt et concedunt et se obligant specialiter quod infringens vel contraveniens in premissis vel aliquo premissorum teneatur et obligatur in decem libris legalis monetæ fabricæ ecclesiæ beatæ Mariæ de Arcubus nomine puri debiti solvendis una cum dampnis et expensis quæ et quas sustinerint predicti abbas et conventus seu eorum successores ratione violationis seu non observationis concordie predictæ principali pacto nihilominus in suo robore durante.

In quorum omnium testimonium sigillum dicti venerandi piis domini Henrici Episcopi Menevensis<sup>1</sup> una cum sigillo commun. capit. Meneven. ex parte una et sigillum commune dictorum Abbatis et conventus ex parte altera huic presenti indenturæ sunt appositæ. Dat. apud Stratam Floridam vicesimo primo die mensis Martii anno Dñi millesimo ccc. tricesimo nono.

## IV.

GRANT AND CONFIRMATION TO THE MONASTERY OF STRATA FLORIDA,  
CO. CARDIGAN. 8TH OF JULY, 3RD OF HENRY VI., A.D. 1426.<sup>2</sup>

[*Translation.*]

THE KING.

To all to whom, &c., greeting. We have seen the letters patent of the Lord Richard, late King of England, after the Conquest the second, of the twentieth day of October, in the fourth year of his reign, of confirmation, made in these words, Richard, by the grace of God, King of England and France, and Lord of Ireland, to all to whom the present letters shall come, greeting; We have seen the letters patent of our most dear Lord and Father, the Lord Edward, late Prince of Aquitaine and Wales, in these words, Edward, eldest son of the illustrious King of England and France, Prince of Aquitaine and Wales, Duke of Cornwall and Earl of Chester, to all to whom the present letters shall come, greeting; We have seen the charter of confirmation

<sup>1</sup> Henry Gower was Bishop of St. David's from A.D. 1328 to A.D. 1347.

<sup>2</sup> In giving this charter we have followed implicitly the orthography of the MS. communicated to us. It will be perceived, however, that the spelling of the names, both of men and places, is so erroneous as to render their proper signification, in many cases, almost unintelligible. We attribute this partly to the obsolete and careless orthography of the times when the original charters were engrossed; but, in no small degree, also to a want of palæographical knowledge in the person who made the original transcript from the Record. We would commend the task of correcting the orthography of these documents to the diligence of the Cardiganshire antiquaries, to whom, as living near the spots mentioned, and being conversant with the Records of their county, it would be comparatively easy of accomplishment. — EDD. ARCH. CAMB.

of our said Lord the King and father, in these words, Edward, by the grace of God, King of England, Lord of Ireland and Duke of Aquitain, to the Archbishops, Bishops, Abbots, Priors, Earls, Barons, Justices, Sheriffs, Reeves, Ministers, and all his Bailiffs and faithful Men, greeting; We have seen the charter of confirmation of the Lord Edward, of famous memory, late King of England, our father, in these words, Edward, by the grace of God, King of England, Lord of Ireland and Duke of Aquitain, to all to whom the present letters shall come, greeting; We have seen the letters patent, which the Lord Edward, of famous memory, formerly King of England, our father, made to the Abbot and Convent of Strat Fleur, in Wales, in these words, Edward, by the grace of God, King of England, Lord of Ireland, and Duke of Aquitain, to all to whom the present letters shall come, greeting; We have seen the charter of Rese, formerly Prince of Wales, and of Griffin Rese, and Meredud, made to the Abbot and Convent of Strat Fleur, in these words, To all the sons of Holy Mother Church, present and to come, Rese, Prince of Wales, greeting and peace: Let it be known to you all, that I, Rese, Proprietary-Prince of South Wales, began to build the venerable monastery called Strat Fleur, and have loved and cherished it when built, increased its property and possessions as much as I have been able, (the Lord approving,) bestowed on it ample laud in plain and tillage and hill for the pasture of animals, with a devout mind, for the remedy of the souls of myself, my predecessors, and successors, as much as was fitting; and all which donations that I have before given to the same monastery, in the year, from the incarnation of our Lord one thousand one hundred and eighty-four, by the memory of the present writing, I have again confirmed: Also, my three sons, (to wit) Griffin, Rese, and Meredud, the same donation at the same time and place, gave into the hands of the Abbot of Strat Fleur, firmly resolving, before many of the army, in the church of St. Bridget at Raiadr, with me, that whatsoever possessions and whatsoever goods the same monastery, by virtue of these presents, possesses and keeps, or which, by the grants of Pontiffs, the bounty of Princes, the oblation of faithful men, or other just methods, it shall, by the favour of God, obtain, they shall remain firm, free, and untouched, to the same Monks and their successors, from all secular and ecclesiastical custom and dues, wherein we have caused these things to be expressed in proper words—Nannerth, in its bounds; that is, Nant hi Wleidast ha Harwy, Gwy hit yn Hedernaul, Herdernaul; from thence hit Blain; from thence across unto blain Ystinth, Ystinth in hit unto Tanalogen, Gwaylant Tanalogen hit hi blayn; from thence directly across unto Marchnant, Marchnant unto . . . . . Meurec unto Teywy, Teywy hit Camdur Veghan, Camdur Veghan in hit hit blain; from thence as it leads Pant Gwenn hit hi Camdur Vawr; afterwards by Camdur across hi ar Hirweyn Cadathen unto Airon, as it leads

unto the ditch which is between Tref Coll and Brumrit ditch hit hi blain, O vlain hi ditch directly hi bemrnant hi Gelly hir; from thence directly hit ar huiant between Vuarth Carann and Dinas Dricwyr; from thence as the same river leads unto the Grange, which is called Castel hi Flemys; from the Grange afterwards on the other side of the river, across the hill, as it leads Nant Guenn hit hi nant between Mais Glas and Trebrith hi nant hit ar Deyvy, Tewy hit hy Mais tref linn, Mais tref linn directly hit in blain-buden, hubuden hit hi Llinn nant Llinn directly across unto Llanerth hi Gnuith wa, O Llannerth hi Gnuith wa, directly across the mountain hi ar Gelly Hagharat; the same mountain is afterwards the bound; directly across unto Blain Camdur, Camdur as it leads unto Tiwy; Tiwy, from thence upwards on both sides, hit hi blayn directly afterwards o vlain Tewy hit hi blain Arban, Arban in hit unto Calarwenn unto Glan Glan; from thence unto Groen Gwynnion hi groen directly upwards hi Talluchuit hi ceweir hir Esceir, ar hit unto blayn Riscant, o vlain Riscant across the mountain unto Llam hir Huber, where the bounds of the before-named land, which is called Nannerth, are intermixed likewise with these bounds which we have taken; but also whatsoever is contained within the bounds before written, by the circuit, in field and wood, in waters and meadows, in feedings, in cultivated and uncultivated, I Rese, and my before-named sons, and all my posterity, to the aforesaid Monks of Strat Fleur, and their successors, in perpetual right, do warrant. And these are the names of the more excellent places in the same bounds — Moill gedian, Nann Sylmer, Nann Eyrin, Nann Morant, Writhn Abcoill, Abmethn Stratonmurn, Kelly Camcoid, Priskenn Emnann, Stratflur, Rit Vendigait, Dol vawr, Llinngot, Tref hi Gwydel, Finnaun oyer, Kellus Brinev deny Escen pireth, Castel Flemys, Mais Glas. And of the donation of the sons of Cadugan, and of their heirs, and of our Lordship Cewyn hi ryt Esceir Seison, and a half part of Brannwennion, except Esceir hi tu ar Arth, where the sons of Seilsanc have founded their buildings, Tref both, with their appendages. And these are the bounds of the same, described by Rese, with his nobility, and also Griffin his son — O Abermeilor upwards ar hit arth unto the ditch which flows from the fountain Bleydud, or Fannaun hu pant in hit unto the ditch Byleyneyt, hi ditch ar hit unto Pannt Guenn, between Marchdi, and Brinn Llendu hi pant ar hit unto the ditch, which is the bound between Marchdi and the town which is called Aidiscuikyweth, which Gwenlleant gave to the aforesaid Monks in perpetual alms, with the advice of us and of our sons. And the ditches aforesaid in the bound is unto the sea, and the sea unto the mouth of the Arth, Arth hit in Abermeiler, and on the shore and in the sea, from the mouth of the Arth unto the mouth Airon Coreden; and all the fishing to the aforesaid monastery we give for ever, and also of my own fishery one day and one night in every week. And of all this donation, these are witnesses, the

two sons Llandent, Gruffy, and Rees Joruet son of Edeyrnweyn, Ediorwerth son of Kedynor, two sons of Llewelyn, Gingennen and Cadogan Mereduth son of Rederuth, and Gugan Stacta Gruffuth son of Bledunt, O Vabudred, and Mereduth son of Enniann, son of Bledunt O Werthynnyann. Also, we have seen a charter of Henry, formerly King of England, made to the aforesaid Abbot and Monks of Stratflur, in these words, Henry, by the grace of God, King of England, and Duke of Normandy and Aquitain, and Earl of Anjou, to the Archbishops, Bishops, Abbots, Earls, Barons, Justices, Sheriffs, and all his Ministers and faithful Men of all England and Wales, greeting; Know ye that I have granted, and by this my present charter confirmed, to the Abbot of Stratflur, and the Monks there serving God, the reasonable donation, which Rese son of Griffin made to them, of the lands underwritten, (to wit) — from the field which is between Hendrev Kynandu and the stream of Buar Thegre, and from thence unto Teywi, and Hirgarth unto Flur and unto Toyvir, and from Llanhereth unto Hendogen, with their bounds, and from the rivulet which is called Pistrith, from Kelly Agarat unto Toyvy, and from LISPENNARD, and from Strat Fleur with their bounds, and from Kennen Castle with their bounds, and from Kellyen Anan and from Mais Glas, with their bounds, and from Pennal unto Airondu and unto Camdor, and from Kevenperveth, with their bounds, and from Kyllyen Vrindenoy and from Maies-bre, with their bounds, and from Fennaunn oyer by Rythuelyn upwards unto Maies-bre, and from Dresboith and Rywarth unto the sea: wherefore I will and firmly command that the aforesaid Monks shall have and hold all the things underwritten well and in peace, freely and quietly, fully, entirely, and honourably, in wood and plain, in meadows and pastures, in waters and mills, in ways and paths, and in all other places and things, and with all their liberties and free customs, as the charter of the aforesaid Rese witnesseth. Witness, Richard Bishop of Winchester, Geoffrey Bishop of Ely, and Sefrey Bishop of Chichester, and Peter Bishop of St. David's, Geoffrey Chancellor, my son, Master Walter de Const Archdeacon of Exeter, Ralph de Caumville, Hugh de Morweth, William de Briossa the younger, at Winchester. Also, know ye that I have likewise seen the confirmation which John, formerly King of England, made to the aforesaid Abbot and convent of Strat Fleur, in these words, John, by the grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitain, Earl of Anjou, to the Archbishops, Bishops, Abbots, Earls, Barons, Justices, Sheriffs, Ministers, and all his Bailiffs and faithful Men, greeting; Know ye that we have granted, and by our present charter confirmed, to God and the blessed Virgin Mary, and to the Abbot of Strat Fleur, and to the Cistercian Monks there serving God, all the reasonable gifts which have been given to them, as well in ecclesiastical as secular possessions, as the charters of the donors which

they have, thereof reasonably witness; moreover, in the commote of Cardigan, that which Mailgon son of Rese demised to us: wherefore we will and firmly command that the aforesaid Abbot and Monks have and hold all their reasonable gifts well and in peace, as is above written. These being witnesses, William Mareschal Earl of Pembroke, Geoffrey Fitz-Peter Earl of Essex, William Earl of Salisbury, William Briwer, Hugh Bard. Given by the hand of Henry<sup>1</sup> Archbishop of Canterbury, our Chancellor, at Worcester, the eleventh day of April, in the first year of our reign. And we, the donations and grants aforesaid holding firm and valid the same for us and our heirs, as much as in us lies, do grant and confirm, as the charters aforesaid reasonably witness; in testimony whereof, we have caused these our letters to be made patent. Witness, ourself at Westminster, the twenty-seventh day of May, in the thirteenth year of our reign. Also, we have seen a charter which Mailgon, the son of Rese formerly Prince of South Wales, made to God and the blessed Mary, and the Monks of Strat Fleur there serving God, in these words, To all the sons of Holy Mother Church, present and to come, who shall see this charter, Mailgon, son of Rese Prince of South Wales, greeting; Be it known to you all, that we, for the safety of our soul and the souls of our father and mother, and ancestors and successors, and of all our friends and predecessors, for the prosperity of the present life, and likewise in remuneration of future reward, have granted, and by this our present charter confirmed, to God and the blessed Mary, and the Monks of Strat Flur, as well present as to come, serving God there for ever, all the donations which the good Prince Rese my father of pious memory, the noble founder of the same monastery, gave to the aforesaid place and the Monks abovesaid, in lands and meadows, in pastures, in waters and moors, in wood and plain, in sea and rivers, in fisheries and fishings, as well of the sea as of rivers, in all liberties and customs, goods, possessions, as well moveable as immoveable, far and near, in ports and streets, in towns and castles, above and under the land, and in all other things which they now have and possess, or which they may hereafter have, by the favour of God, by the bounty of Princes, or the donations of any faithful men, or by any other just methods, that they may have and possess the same well and in peace, freely and quietly, peaceably and honourably, without any service and secular exaction, entirely without any diminution, in pure and perpetual alms, as well those things had as those to be had from henceforth, by just methods and titles, at what time soever acquired, wherein we make known these in proper words — Nannerth, with its bounds; that is, Nant hi Blei-

<sup>2</sup> No Archbishop of Canterbury of the name of Henry occupied the see of Canterbury before Henry Chichele, A.D. 1414-1443. The MS. must have intended to denote Hubert Walter Archbishop of Canterbury, A.D. 1193-1205.

dast hit ar wy, Gwy hit en Herdernawl hit hi blain; from thence across unto Blayn Estoyth, Estoythen hit unto Tanalogen Gwalant Tanalogen hit hi blayn; from thence directly across unto Marchnant, Marchnant unto Meuric, Meuric unto Teyvy, Teyvy hit Camdur Baghan, Camdur Baghan in hi hit y blain; from thence as it leads Pant Guin en hi hit en Camdur Vaur; afterwards by Camdur, across hit ar Hirwen Cadaithny unto Airon, Ayron as it leads unto the ditch which is between Tref Collh and Brynbis ditch hit hi blayn; O hi blain hit ditch directly hit en phennant he gelly hir; from thence directly hit ar nant between Buarth Carann and Dynass Dricwyr; from thence as the same river leads unto the Grange which is called Castel Flemys; from the Grange afterwards on the other side of the river across the hill, as it leads Pant Guin, Hirthe nant between Mays Glas and Trefbrith hy denant an hit hit ar Teyvy, Teyvy yn hi hit hit mais Trefflinn, mais Trefflinn directly hut hyn Lyn Bathen, Lyn Lyn Bathen hut en nant, Lin nanhillin directly across unto Llannarth Cumdena; O Llannarth Cumdena across the mountain hit ar gelly Agarat; the same mountain afterwards is the bound directly across unto blain Camdor, Camdor as it leads unto Tewy; Tewy, from thence upwards on both sides hit hi blayn; directly afterwards O vlain Tewy hit en blayn Arban, Arban en hi hit unto Clarwen, Clarwen unto Elan, Elan from thence unto Groen Gwynnion y groev, directly upwards hi Tal Luchwit; O Tal Luchwit hit Kenyn yr Escair; ar Esceir ar hi hit unto blayn Riscant; O blayn Riscant across the mountain unto lain er Vabon, where the bounds of the beforenamed land, which is called Nannarth, are intermixed likewise with these bounds which we have taken. But whatsoever is contained within the bounds before written, by the circuit in field and wood, in waters and meadows, and feedings in cultivated and uncultivated, I Mailgon, do confirm and grant to the aforesaid Monks to have for ever. And these are the names of the more excellent places in the same bounds— Moill Gedian, Nant Elmer, Nant Eyrin, Nant Morant, Brithen, Abcoil, Abmethn, S<sup>th</sup> Gemmurn, Gelly Cam Choit, Prishen Eynann, Stratflur, Rit Vendigait, Dol Vaur, Lloyn y got, Tref Egwydel Fennann, Kellen Brim Deyvy, Esceir pueth, Chastel Flemmys, Maes glas; and of the gift of the sons of Cadugan and their heirs, and of our Lordship, Chenen hi ret Esceir Saisson, and the half part of Branwennen, except Esceir hi tu ayt Arth, where the sons of Seissant have founded their buildings, Tref both, with their appendages; and these are the bounds of the same, which Rese my father described, with his nobles— O Abermeiller upwards ar hi hit arth unto the ditch which flows from the mountain Bleidud, O Fennann hir pant, pant em hit unto the ditch Bilemed ef ditch ar hi hit unto Pant Gwenn, between Marchdi and Brin Houlde he pant ar hi hit unto the ditch which is the bound between Marchdi and the town which is called Ardescinkyweth, which my father Rese of pious memory gave to



the aforesaid Monks, by the advice of his wife and sons, my brothers; and the ditch aforesaid is the bound unto the sea, and the sea unto the mouth of Arth, Arth hit en Abermeiller, and in the shore, and in the sea, from the mouth of Arth unto the mouth of Airon, the fisheries and all fishings, to the aforesaid monastery we give for ever; and also of my own fishery and fishing, one day and one night in every week. Also, I confirm to the aforesaid Monks of Stratflur the fisheries of Penwedic, as my father and my brother Griffin gave to them, that no other Monks may think they have right there. These being witnesses, Rese the son of Griffin, who hath also strengthened this confirmation by his donation, and Rese the son of Gervase, Rese the son Byderch, Gruffry and Griffin sons of Cadugan, Kenkenerith, Gruffin ap Llanden, Jorwerth son of Kedmor, Adam Pammo, Urien son of Kedmor, Rese son of Llanden; of the religious, Philip Abbot of Strata Marcella, David Abbot of Lihalet, Tait Scissil, Tait Ithell, Aman Sub-prior, Philip the Monk, Godfrey de Morgan. Given the eleventh kalends of February, at the house of Strat Fleur, in the year one thousand one hundred and ninety-eight from the incarnation of the Lord. Also, we have seen a charter which Rese son of Rese made to God and the blessed Mary, and the Monks aforesaid, in these words, To all the sons of Holy Mother Church who shall see the present charter, Rese son of Rese, greeting. We make it known to you all that we have given and granted, and by this my present charter confirmed, for the safety of the soul of myself, and my father and mother, and my ancestors and successors, to God and the blessed Mary, and the Monks of Stratfleur, in pure and perpetual alms, free and quit from all service and exaction, as well secular as ecclesiastical, these lands, with their bounds and appurtenances, as are more fully bounded and described in the charters of Mailgon my brother, who first gave them (to wit)—Marchdi Maur and Marchdi Bichan by their bounds, Penevet Rossan, and Escheir Mamtenill ar hi hit and rywannon, with their limits and bounds, and Blayn pistell with their bounds, and Kellygwenyn with their bounds and appurtenances. I Rese gave these lands to the aforesaid Monks for ever, in wood and plain, in meadows and pastures, in waters and moors, in fisheries and fishings, on or beneath the land, in all liberties and customs, by all things and in all things, as the charter of Mailgon my brother witnesses and describes; and moreover, I have given to the holy monastery of Stratfleur my body at last, to be buried wheresoever and by whatsoever death it shall happen to fall. And also all the donations which my father of pious memory gave to the same monastery, I have altogether granted, as amongst other things my charter more fully contains. I have made this donation to the monastery and Monks of Strat Fleur, in the year from the incarnation of the Lord, one thousand one hundred and ninety-eight, the nineteenth kalends of January, in the chapter house before the convent. Witnesses, Aman Sub-prior, Ithell and Elider,

Monks, and of the secular witnesses Owyn Barath, son of Howell Elider son of Owin Gwyon Seys, and Maeredud his brother, Cadugan son of Owin Vat, Gref Jerŷ Wynen, and many others. We have inspected a charter of Rese son of Gruffin, son of Rese the Great, which he made to God and the blessed Mary, and to the aforesaid Monks in these words. To all the sons of Holy Mother Church, who shall see this charter, Rese son of Griffin, son of Rese the Great, greeting. I make it known to you all that I have given and granted to the Monks of Stratfleur serving God and the blessed Mary there, for the remedy of my soul and of the souls of my parents, in pure and perpetual alms, all the donations which my father Griffin of pious memory, and my grandfather Rese and all his sons gave, as their charters witness; and the names of the principal places are these — Rid Vendiget in all its bounds and appurtenances, Fynann oyr in all its bounds and appurtenances, Castel Flemys in all its bounds and appurtenances, Rywannon, Fynan Mebwyn, in all its bounds and appurtenances, as in the charters of Mailgon is contained, Coyt Maur in the bounds which the charter of Rese the younger, son of Rese the Great, bounds, Morva and Dien Marchdi, and from Marchdi unto Caledan and Ardithyn Kenet, Kenen Gwarthanarth Gorthwynt Branwenen; these places in all the appurtenances and bounds which the charters that the same Monks have, witness — Morva Bichan in the bounds which the charter of Mailgon bounds; Treffmaes, in all its bounds, Sanau Sky in the bounds which Gruffin, son of Cadugan, gave in perpetual alms to the aforesaid Monks, Y Tywarthen, Lan Vessil, Argoyt y Gwennneb Bancharum; these places in all their bounds and appurtenances, Taffloget pull peirant bottoll in all the bounds which the charters of the aforesaid Monks of the same places shew, Treff Bryn in the bounds which the charter of Mailgon bounds, Stratfyn, Y groen guenynoun in all the bounds which the charter of Gruffin, my father, shews, Kenenely in all its bounds and appurtenances, Aberdehonwy in all its bounds and appurtenances, Abcoel Lanmadauc in all its bounds and appurtenances, Nant Morant, and Nanheirth Cuingoybedauc in all its bounds. Moreover all the pasture of Cantrefmaur, and Cantrefbaghan, and of the four Cantreds of Cardigan, and especially of Penwedic, in the same manner and the same bounds which the charter of Mailgon bounds, given to the aforesaid Monks of the pasture Penwedoc; also the whole land which is between Tywy and Yrvon o blain Tywy hit y Ditorna in yar blain pull ywarth unto Blayn Trosnant, in Trosnant unto Tywy, from thence as Tywy leads unto Camdor, from Camdor hit y Blayn; also the whole land which is called Elennyth, as the charters of the aforesaid Monks of the same land witness; the pasture also of Comot Deudor, as in the charters of the same Monks is more fully contained. All the lands, and all the pastures beforenamed, or also whatsoever other lands or pastures whatsoever, in and upon the land, in rivers, in the sea, and wheresoever the aforesaid Monks

by the grant of Pontiffs, the bounty of Princes, the oblation of faithful men, or by whatsoever other just methods, by the favour of God, have obtained, I give and grant to the same Monks in all liberties and good customs. And this donation, with the first seal which I had, I have confirmed, and before this charter I have given none other to any man, nor had I any seal before this with which I have confirmed this charter. And this donation is made in the year from the incarnation of our Lord, 1202. These being witnesses, Maud my mother, Rese son of Reder, Henr. Bican, Adam my clerk, Abraham the Monk, Brother Bledyn, Brother Iorn, Brother William, Brother Dristan, Brother Ivor Perenbas. We have also seen the charter which Mailgon the younger, son of Mailgon, son of Rese, Prince of South Wales, made to God and the blessed Mary and the aforesaid Monks, in these words. To all the sons of Holy Church, as well present as to come, who shall inspect this charter, Mailgon the younger, son of Mailgon, son of Rese, Prince of South Wales, greeting in the Lord; I will that it come to the knowledge of you all, that for the safety of my soul and of the souls of my father and mother, and of my wife, and my ancestors and successors, I have given and granted, and by my present charter confirmed, to God and the blessed Mary, and the Monks of Stratflur, for me and my heirs, in pure and perpetual alms, all the donations, grants, and liberties, which my father of venerable memory, Mailgon, the son of Rese, gave to the same Monks, in lands and pastures and meadows, in waters and moors, in wood and plain, in the sea and rivers, in fisheries and fishings as well of the sea and seaports as of rivers, in all liberties and customs, goods and possessions, as well moveable as immoveable, upon land and under land, and in all other things and possessions which the same Monks now hold and possess, by the bounty of Princes or the donation of any of the faithful, or by any other just means whatsoever, free from all service and exaction as well ecclesiastical as secular, quit from all molestation or grievance for ever, as the charters of the Lord Mailgon, my father, and other donors, in more ample and extensive terms declare; the principal places of which are these (to wit) Stratflur, in which place the monastery is situate, with its bounds and appurtenances, Ryt Vendigett, Henwanathlot,<sup>1</sup> Bryn hop, Keven Chastell, Luen y goc, and Dol vaur, Tref y Gwydel, as the river which is called Marchnant flows into another river called Meurer, duy Taflogen, with their bounds and appurtenances, Palpeirant with its bounds and appurtenances, yr Esceir perneth, Esceir y Pernygnant bot coll Herngt Lywarth between Rytnant and Meryn Kilmedur, Kef Ryn, Fynnann oyr, Bryn cherlyth, Kellyev Vycheyn, Kelhev Bryn Doyvy, Castell Flemmys, Maes glas Treflyn, dynas Drihwyr unto Ayron, tref y Coll with their bounds and appurtenances, Bryn y rith, Escheir Saissan, Buarth Carann, riw an hym, Kelhiev Rumbyn, Escheir

<sup>1</sup> Hén Monachlog. See *Arch. Camb.* vol. iii. p. 112.

Mayntenyll, Pencoe Rossan, Kelly ar Gweynyn, Kelhiev Egarat, Buarth Elharth, according to the bounds which are contained in the charters of the Monks, Fynnann Mebwyn with the bounds which the Monks have in their charters, Yr Havot wen, Talpont gloyned, Hen Vorgon, Tref y beny, Mendyn Castell Dynanvel, Tref y Gendu, Y Morva, Y Drefboyth; Y Rander o nant y fyn unto the well Bleydud, Airdifkyn, Kenet Bryn, Llanden, Marchdi Vighan, Keuen Gwarthanarth, Cair treu hir, Marchdi maur, Morva manhelheth, blayn sait Tranwenhen, Kyman-wynet, Gurthwynt with their bounds and appurtenances, Dyneird and Dref Ladhen with their bounds and appurtenances, Y Morva Vichan, Tref mais sanyn yky, Tywarthen Penwedie, Kan carn dhan Vessill Argoid y Gum weyn, Talpont cucull, Castell Gugan, Castellan, as the charters of the Monks contain; Yr hen Chan nant Girint with Gwybedauc Nannerd Ewy ab Edarvaull hit y blain, and treaml quyn, and the whole land of Elenyth, as the charters of all the donors declare, Y Brieden Ryn avanawl ab corll, Y groen gwynnion, Llanvadauc with their bounds and appurtenances, Y stratfyn with its bounds and appurtenances, Nantbey, groen gwynnyon, and the whole pasture of Cardigan, except the portions which belong to the Monks of Whitehouse, and of Cumhyr, as in the cyrographs [?] are contained. Therefore all the before named lands and pastures, with all their bounds and appurtenances, in fields and woods, in meadows and waters, in moors and feedings, in cultivated and uncultivated, and all other the donations, grants, and liberties before named; moreover the liberty of buying and selling, and of exercising all their businesses, in all my lands and demesne, and liberty and acquittance of all toll, and passage, and pontage, and of all other customs and exactions to me belonging, either upon land or in the sea, or sea-ports, and in towns and castles, or in all other places of my lordship, to the same Monks I do give, grant, and by my present charter confirm, all contradiction and appeal being removed for ever. And because I will that this my donation and confirmation may remain firm and unshaken for ever, I have strengthened the present writing with the impression of my seal. These being witnesses, the Lord Mailgon son of Rese, Morgan son of Rese, M. Archdeacon of Cardigan, David then Prior of Stratflur, Ithell Monk of Diermuth, the convent of the same place, and many others. And we the donations, grants, and confirmations aforesaid holding firm and valid, the same for us and our heirs, as much as in us lies, to our beloved in Christ the Abbot and convent of the said place of Stratflur and their successors, grant, and confirm as the letters and charters abovesaid reasonably testify, and as the same Abbot and convent of Stratflur and their predecessors, the lands and tenements aforesaid, with the appurtenances, have hitherto held, and the liberties and acquittances aforesaid, have reasonably used and enjoyed. In testimony whereof we have caused these our letters to be made patent. Witness ourself at Westminster the 10th day of November, in the fourteenth

year of our reign.<sup>1</sup> And we the donations, grants, and confirmations aforesaid holding firm and valid, the same for us and our heirs, as much as in us lies, to our beloved in Christ, Meredith, the now Abbot, and the convent of the said place and their successors for ever, do grant and confirm, as the charters and letters aforesaid reasonably testify. Moreover willing to do further grace in this behalf to the aforesaid Abbot and convent, we have granted for us and our heirs, and by this charter confirmed to the same Abbot and convent, that although they or their predecessors the liberties, acquittances, in the aforesaid charters and letters contained, or in either of them, in any case arising, have not hitherto used, nevertheless the same Abbot and convent, and their successors, all the liberties and acquittances aforesaid, and every of them, may hereafter fully enjoy and use without the hindrance or impediment of us or our heirs, or of the Justices, Escheators, Sheriffs, or other Bailiffs or Ministers whomsoever, for ever. Moreover, whereas the same Abbot and convent, and their men and tenants in the county of Cardigan, who, in pleas and other complaints against them moved of those things which arise in the same county, ought to answer at Lampadarn in the same county, are now forced to answer at Carmarthen and divers other places out of the county aforesaid, by our Justice of South Wales and other our Ministers there, in such pleas and complaints within the same county so arising, and on that occasion are unduly vexed with expenses and divers labours, whereby many alms and the celebration of masses, which for us and our progenitors and heirs ought there to be made, are frequently (as we are informed) subtracted; they have therefore besought us that we would be careful to provide for their indemnity in this behalf. We willing graciously to provide for their security and quiet, and that the said Monks may, with greater tranquillity, be able to attend such divine services, and more wholesomely sustain the said alms in this behalf, have granted for us and our heirs, and by this our charter confirmed, to the aforesaid Abbot and convent, that they and their successors, and their men and tenants at Lampadarn, within the said county of Cardigan, where the sessions of our Justice of South Wales and of our court for those things which there arise, are held in such pleas and complaints and other causes against them moved, and within the said county of Cardigan, arising before the aforesaid Justice for the time being, and other our Ministers there, and not elsewhere, may answer according to the laws and customs of those parts; and that the same Abbot and convent, or their successors, or their men and tenants aforesaid, of those things which within the said county shall so arise, shall not be forced, nor in any wise compelled, nor in any manner howsoever bound to answer out of the said county of Cardigan, except of such pleas and complaints as touch us or our heirs, or in any case in which any of such pleas and complaints before the Justice of South Wales, or

<sup>1</sup> A.D. 1229.

other the Ministers of us or our heirs, may not be pleaded and determined according to the laws and customs abovesaid; saving always to us and our heirs the fines, ransoms, and amerciements, and other profits of the aforesaid Abbot and convent and their successors, and of their tenants, which to us and our heirs, by reason of such pleas and complaints, of right pertain, and ought to pertain; these being witnesses, the venerable Fathers, J. Archbishop of Canterbury, Primate of all England, our Chancellor, H. Bishop of Lincoln, our Treasurer, R. Bishop of Coventry and Lichfield, Richard, Earl of Arundel, Ralph Basset of Drayton, Henry de Ferrars, Robert de Uffow, Steward of our Household, and others. Given by our hand at Leycester, the second day of October, in the tenth year of our reign.<sup>1</sup> We have also seen the charter of Kavan, son of Meredith, son of Owen, made to God and the blessed Mary and the Monks abovesaid, in these words. To all the sons of Holy Church, present and to come, Cavan, the son of Meredith, son of Owen, greeting and peace. I make known to you all that I have given and granted, and by this my present charter confirmed, for me and my heirs and successors whomsoever, to God and the blessed Mary and the Monks of Stratflur, for the relief of my soul and the souls of my ancestors and successors, in pure, free, and perpetual alms, all the lands and tenements, donations, legacies, sales, grants, feedings, pastures, and liberties, which my ancestor of pious memory, the Lord Reese the Great, Prince of South Wales, and all his sons and grandsons, and which the Lord Mered. of good memory, the son of Owen, my father, and all other my ancestors, also Owen and Griffin, my brothers, and other the faithful, either by gift or purchase, or by any other just means, have given and conferred in, upon, or under the land, in pastures and meadows, in waters and moors, in wood and plain, in land cultivated and uncultivated, in fisheries and fishings as well of the sea and seaports as of rivers, in all liberties and good customs, and possessions as well moveable as immoveable, hitherto had or now to be had, entirely, freely, and quietly, from all service and exaction, ecclesiastical and secular, and from any suit whatsoever, as they have been, and more fully heretofore possessed, in more ample and more extensive terms and bounds, or hereafter shall possess, certain places and bounds whereof we do point out and name by their proper names, (that is to say,) Stratflur, in which place the monastery is situate, with all its bounds and appurtenances, Redvendingheyt, Henvynatloc, with its appurtenances, Bryn hop, Keven Castell, Lloen y goc, Dol vaur, Tref y goydhell, Kilnedbrive, Tref unwc, Strat Meurer, except the acres of the Lepers, of which they have special charters, Dwc taffloggeb, Pwll Perran, Bot Coll, in all their bounds and appurtenances, Tref vaes yelafdy, Fennaun oyer in all their bounds, Kellyev Esgeyr Perneth, Ynys Vorgan, Castell Flemys, Mays glas, Dynas Dricwyr unto Ayron, Treflyn tref Ecott, Trefgoidhell, blain Airon, Esgeir

<sup>1</sup> A.D. 1336.

Saisson, in all their bounds and appurtenances, Riwc Anhiri, Kelly Arionvrive bryn Perueth Eskeir vayn tenyll Pencoet, Rossan Kelliev, gwonyn Kelliev Y garad Buerth Elath, except the part of the Nunns of Fennann Vebwynn, Havotwen, Castell Dynavel, Tref wywedu, Tref y bemyth hen, Voror Mendyn with all their appurtenances, Morva maur, dev Marchdi, and from thence unto Kaledan Ardifyn, Kyveth Keven guarth avarth, blain Sath, bryn Llanden, with all their bounds and appurtenances, the half part of Browennen, Keman Vynnyd, Gurthwynt with all their appurtenances, Dynernth and Trefflathen with all their bounds and appurtenances, Morva Bichan with all its bounds, Alwen in its bounds, Guergland hallt, dro Ecappell with its appurtenances, Pant Kendelo with all its bounds and appurtenances in the land, and in the sea and sea shore, Treffnaes with all its appurtenances, Sauen Eky in all the bounds which Griffin, the son of Cadugan, gave to the same Monks, Tywarthen Penwedhit Bancarv Llanvessih, Argoit Egvynyn, Talpont Cucull, Castell Gugan, Castellan, with all their bounds and appurtenances, as the charters of the Monks contain; at Abelaragh four acres and a meadow, also eight acres and a meadow in the land which is called Llethwedllwyden, with all the other acres which the same monks have at Keven ywauurrech Driffryn Elan with all their bounds, Nant Morant, Nant Elmer, Nant Eyrin, Cumgoybedanc, Dyffryn Edervawl Treavil gwyn goletyr, Maen Nannerth goy, with all their bounds and appurtenances, Abercoill, Brithen bz we, Avanaul Llanvadauc, Cullyn, Talluchynt, with all their bounds and appurtenances, Ab de Hony with all its appurtenances and tenements, Kevenoly with all its bounds and appurtenances, as in the charters of the Monks is more fully contained; also all the Land and pasture of Elenyth, in all its bounds and appurtenances; also all the land of Nantvey and Trefflath Pullburwe with all their bounds and appurtenances; and that all scruple or ambiguity in every part of the said donations and liberties, which to the said religious men I have given and granted, may hereafter be altogether taken away and removed, especially all and singular the goods which by shipwreck or tempest of the sea, the destruction of any ship or vessel whatsoever, or by wreck or in any other manner or case whatsoever, to any lands whatsoever of the said Monks shall come, or by any misfortune fall, and chiefly in all the maritime lands of the same Monks of Morva Maur (to wit) from Aber Caledan unto Aber Arth, and in all the lands of Morva Bichan, which are held and extended near the sea; also in the lands of Allwen Ewyr glandhallt in their bounds and appurtenances on both sides Ystoyth, and in the acre called Erowe Ecappell, and in their maritime bounds; likewise in the land of the Monks called Pont Kendelo in all its bounds and appurtenances; also all and whatsoever things and goods in the cases above expressed, which upon the lands of the said Monks, or the shores or banks of the same, or in the sea opposite the lands and bounds

of the same Monks, in, near, or afar off, shall be thrown, and found or taken, I have, for me and my heirs and successors whomsoever, given and granted (all contradiction removed) quietly, peaceably, and wholly to the aforesaid Monks of Stratflur for ever; and especially whatsoever shall be thrown or found in all the lands and bounds of the Monks, as well in the sea and sea-shore as out of the sea (to wit) — in ships, skiffs, and tuns, and other vessels whatsoever; in wine, honey, and beer, and other liquor whatsoever; likewise in wheat and in all kinds of corn; in fish, flesh, and all other victuals whatsoever; in money, of gold or silver, or other money whatsoever; in precious stones, rings, and jewels whatsoever; in garments and cloths of whatsoever colour; in skins, hides, and cattle; in salt and iron, and other metal whatsoever; and moreover in all other things, goods, and commodities whatsoever; any secular custom and demand, exaction, or contradiction of the lordship of us, or of our heirs or successors whomsoever, notwithstanding, to the aforesaid religious men, I have wholly conferred, given and granted, and by this my present charter confirmed. Moreover, all the lands and pastures of the said religious men, I have likewise given and granted to them free and quit, that no other person, secular or ecclesiastic, at any time of the year, shall have any commoning in any of the lands, pastures, and woods of the same Monks; nor at any time shall any one, as of custom, dare or presume to challenge or demand to himself any common or vicinage in the said lands and pastures and woods to the prejudice of the said religious men; but the said religious men shall keep and hold all their lands, pastures, and woods to their own use, and without any challenge and demand shall peaceably possess the same. Also, I have given to the said Monks free liberty and licence to make and construct a wear in the river Ystoth, where the said religious men have lands on both sides of the river, whensoever and as often as they shall please and to them it shall seem expedient. Also, I have given and granted to the said Monks liberty at all times to buy and sell and to exercise all their businesses, in all my lands and all my lordship, and liberty; and acquittance of all toll, passage, or pontage, and of all other customs, exactions, and demands to me, and to my heirs and successors whomsoever belonging or appertaining, either on land or sea, or in sea-ports or on the sea-shore, in towns, castles, or also in all other places of my lordship. And whatsoever the aforesaid Monks of Stratflur, in all my lands which I have, or which by the favour of God I hereafter shall have, of lands and pastures, or other goods and things whatsoever, either by purchase or by oblation of the living, or by the testament and last will of the dead, or by any just means may obtain, it shall, for me and my heirs and successors for ever, be firm and unshaken to them. Therefore all the lands and pastures and woods aforesaid, with all their bounds and appurts, and moreover all the donations, grants, and confirmations, and



the liberties above expressed and named, in fields and woods, in wood and plain, in land arable and not arable, in meadows, feedings and pastures, in ground cultivated and uncultivated, in land, upon land and under land, in the sea and in the ports and shores of the sea, to the abovenamed Monks of Stratflur, for me and all my heirs and successors whomsoever, I am bound wholly to keep, defend, and maintain, and also to warrant against all men and women, and to keep quiet and peaceable in all things, and this in all the places and lands which I now have and possess, and which hereafter I shall possess, and insomuch as by God's disposal my donation shall extend all the aforesaid donations, grants, confirmations and liberties, to the aforesaid religious men, I have, for me and all my heirs and successors whomsoever, given, conferred, and granted, and also confirmed, for ever. Therefore, whosoever of my heirs and successors, these my donations, grants, confirmations and liberties, shall hold firm and unshaken, and the same shall increase and confirm with his seal, shall be filled with every heavenly benediction and grace, and shall be blessed with the dew of heaven above and the fatness of the earth below: but he who shall attempt to infringe or weaken the same, may God weaken him and take him quickly from the face of the earth, and let not his name be written amongst the just in the Book of Life; but may he in the end incur the indignation and curse of God Almighty and His glorious Mother, and all the saints and elect of God, and my own. Therefore that all the faithful these my donations, grants, liberties, and confirmations may hold, and keep valid, firm, and acceptable for ever, and that no man may ever infringe the same, I have strengthened them with the impression of my seal. These being witnesses, the Lord Aman then Abbot of Stratflur, Gervase Prior, Adam Sub-prior, John son of the master, Cadugan Craċh and Llewelyn Bach, Monks of the said House of Converts, Brother Madoc the son of Gowigeneb, Aman Voil, masters of the sheep and cows, Brother Griffin, and Brother Meiler the son of Llewelyn; of the seculars, Owen son of Griffin, then Archdeacon of Cardigan, Llewelyn son of Remoric, then Dean of Upper Ayron, Cadugan son of Griffin Glassour, and Master Traharn Cogh, Griffin son of Meredith, my brother, Owen son of Morgan, son of Eyvann, Owen son of Morgan ap Rees, Hoel son of William Coch, Tharn son of Philip, Gwillim ap Philip, Griffin son of Gourgenev Vichan, and others. And we, the donations, grants, and confirmations aforesaid, holding firm and valid the same for us and our heirs, as much as in us lies, to our beloved in Christ Llewelyn the new Abbot, and the convent of the said place, and to their successors for ever, do grant and confirm, as the charters and letters aforesaid reasonably testify. Moreover, willing to do the aforesaid Abbot and convent more abundant grace in this behalf, we have granted for us and our heirs, and by this our charter confirmed, to the same Abbot and convent, that although they, or

any of their predecessors, the liberties and acquittances in the aforesaid letters and charters contained, or either of them in any case arising, have not hitherto used, nevertheless the same Abbot and convent and their successors, all the liberties and acquittances aforesaid, and every of them, may hereafter fully enjoy and use, without the hindrance or impediment of us or our heirs, or of our Justices, Escheators, Sheriffs, or other our Bailiffs, or Ministers whomsoever, for ever. Moreover, of our special grace we have granted to the aforesaid Llewelyn now Abbot of Stratflur, and the convent of the same place, that they and their successors for ever may have free warren in all their demesne lands in the counties of Cardigan and Carmarthen; so nevertheless that the same lands be not within the metes of our forest, so that no one may enter the same lands to chase in the same, or to take anything which to warren belongs, without the licence and will of the said Abbot and convent or their successors, upon forfeiture to us of £10. Wherefore we will and firmly command, for us and our heirs, that the aforesaid Abbot and convent and their successors for ever, have free warren in all their aforesaid demesne lands; so nevertheless that the same lands be not within the metes of our forest, so that no one may enter the same to chase therein, or to take anything which to warren belongs, without the licence and will of the said Abbot and convent or their successors, upon forfeiture to us of £10, as is aforesaid. These being witnesses, A. Bishop of St. David's, and R. Bishop of Landaff, the Prior of Carmarthen, Gry de Briene, William Banastre of Haden Hall, our Justice of South Wales, and others. Given at Carmarthen the twenty-eighth day of October in the year of the reign of our most dear father and lord the King of England the 43rd, and of his reign of France the 30th, and of our Principedom of Wales the 27th.<sup>1</sup> And we, the donations, grants, and confirmations aforesaid, holding firm and valid the same for us and our heirs, as much as in us lies, do accept, approve, ratify, and the same to our beloved in Christ, Llewelyn now Abbot of the place aforesaid, and the convent of the same place, and their successors, by the tenor of these presents, do grant and confirm for ever, as the charters and letters aforesaid reasonably testify; and as the same Abbot and convent and their predecessors, the lands and possessions aforesaid have reasonably had and held, and as they do now at present have and hold, and as they have hitherto reasonably used and enjoyed the liberties and customs aforesaid. In testimony whereof we have caused these our letters to be made patent. Witness, ourself at Westminster, the twentieth day of October, in the fourth year of our reign.<sup>2</sup> And we, the charters and letters aforesaid of such liberties, privileges, and acquittances not revoked, we do by the advice and assent of the Lords spiritual and temporal being in our parliament, holden at Westminster in the first year of our reign, approve,

<sup>1</sup> A.D. 1369.<sup>2</sup> A.D. 1379.

ratify, and confirm, as the charters and letters aforesaid reasonably testify, and as the same Abbot and convent, the same liberties, privileges, and acquittances, and every of them, from the time of the making of the charters and letters aforesaid, have been accustomed hitherto reasonably to use and enjoy. In testimony whereof, witness the King, at Westminster, the eighth day of July.<sup>1</sup>

BY WRIT OF PRIVY SEAL.

Translated from an examined office copy of the original copy.

JON<sup>N</sup>. HEWLETT.

*Transcribed from a copy in the possession of James Davies, Esq., Moorcourt, county of Hereford, by the Rev. W. J. Rees, Rector of Cascob, county of Radnor, July 13, 1833.*

## V.

### VALOR ECCLESIASTICUS TEMP. HEN. VIII.

[*Transcript of Return, 26 Hen. VIII., First Fruits Office.*]

*Abbatia exempt' de Strela Florida in dictis Decanatu et Arch'natu in com' Cardigan'.*

Strata Florida Monasterium Exempt' Ricus abbas ibidem monachus religious S. Benedi ordinis Cistern' et conventus ejusdem loci tenent et possident monasterium pdcu cum omibus libtatib; suis et jurisdicconib; maneriis hamelett<sup>s</sup> et locis sbscripit' videlt grangiam de Meneveth cum suis pertinen' ad valenciam per annu 20l. Pennarth juxta predcm monasterium per annu. 18l. 6s. 8d. Cumustorth cum Comortha ibm et in Pennarth predca per annu 10l. 16s. 8d. Blenairon cum Comortha ibidem 6l. 10s. Erynnyoke per annu 6l. Tref-vaes et Morvabickan per annu 5l. Diwarchen per annu 5l. 6s. 8d. Havodwen, 6l. 6s. 8d. Nantbay, 8l. per annum. Abdehenowe, 5l. per annum. Cumotdoythor 4l. et Abmywel per annu 5l. Que quidem grangia terr' redd' et tefta dci abbas et conventus et eorum predecessores tempore Resi ap Tewdor Maure principis Wallie usq modo tenuerunt possederunt et pacifice occupaverunt dcm monasteriu grang' et tefta predca cum pertinen' ex fundacone dci principis in puram et perpetuam elemosyna absq interrupcone una cum rctoria et gleba de Pencarrok annui valoris 6l. ult<sup>a</sup> partem vicarij ibidem communib; annis sic dco mon' appropriat' imperpetuum. Et ultra eccliam parochialem de Llangeryk in Powizia Bangor dioc' valor 24 marc' per annum que non oneratur hic eo q dca rctoria non consistit infra dioc' Meneven'. Suma valoris dcorum teftorum cum rctoria de Pencarrok 122l. 6s. 8d.

*D' quibus*

*Sinodal' Proc' et al' Resoluc'*

In denariis sol' annuatim in visitacone archni pro sinodal' et pro-

<sup>1</sup> A.D. 1423.

curaõib; 5s. 9d. Et in denijs annuatim sol dno Regi Henrico Octavo supremo capiti eecchie Anglicane et Wallican' qui Romano pontifici consueverunt 7s.

OL 12s. 9d.

*Feod' Sen<sup>ua</sup>.*

Item idem abbas petit allocacõem p feodo annuati sol' de teñtis predcs dno de Ferrers senescallo maneriorum et teñtorum ut de feodo ibm consuet' . . . . . 3l. 6s. 8d.  
 Suñma deduct . . . . . 3l. 19s. 5d.  
 Et sic reman' clare . . . . . 118l. 7s. 3d.  
 Decima inde . . . . . 11l. 16s. 8d.  
 ob' q'.

COMPUT' MINISTREORUM DOMINI REGIS TEMP. HEN. VIII.

[*Abstract of Roll, 32 Hen. VIII., Augmentation Office.*]

*Nuper Monasterium de Strata Florida,  
 com' Cardigan'.*

	L.	s.	D.
Dowerthen — Firma grangiae . . . . .	7	0	0
Strata Florida — Reddit' scitus nuper monaster' . . . . .	0	5	0
Hawodwen — Reddit' in grangia . . . . .	14	14	1
Hawodwen — Consuetudo vocat' Comortha . . . . .	7	11	8
Nantbay — Firma grangiae . . . . .	7	0	0
Blanarryan — Reddit' assis' in grangia . . . . .	10	13	4
Blanarryan — Comortha ibidem . . . . .	6	8	4
Haberdoneth — Firma grangiae . . . . .	5	0	0
Pennarth — Reddit' assis' in grangia . . . . .	23	19	1
Pennarth — Comortha ibidem . . . . .	5	0	0
Mevenyth, Cobscoyth, Pennarth, Blanayron, Guhynoge — Reddit' lanarum vocat' custome wolle . . . . .	1	0	0
Trayen y menythe — Firma decim' . . . . .	0	3	4

*Com' Caerm'.*

Penkarok — Firma Rector' . . . . .	8	13	4
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*Com' Card'.*

Conniscoith — Reddit' assis' in grangia . . . . .	11	17	6
Conniscoith — Comortha ibidem . . . . .	2	6	8
Langeryk — Firma Rector' . . . . .	10	0	0
Meveneth — Firma grangiae . . . . .	34	3	2
Meveneth — Comortha ibidem . . . . .	10	14	8
Hehynok — Firma grangiae . . . . .	15	16	6
Hehynok — Comortha ibidem . . . . .	6	13	4
Comotherer — Firma grangiae . . . . .	6	0	0
Trevaes Morga Vagan — Reddit' grangiae . . . . .	6	0	0
Abermoyle — Reddit' grangiae . . . . .	6	0	0

VI.

[From the Transcript of a Roll in the Exchequer, containing the Particulars of the Taxation of the Spiritual and Temporal Possessions of the Clergy of the Diocese of Bangor. (Tax. Pap. Nic. V.) See Record of Caernarvon.]

In Decanatu de Arostly.

Bñficia Aðbis de Strata Florida x<sup>ma</sup> Cicestř Ordinis, Tax. xxiiij m<sup>ar</sup>c x<sup>ma</sup> xxxijs.

Bona Abbath de Strata Florida.  
Meneveñ Dioč.

Aðbs het quandam tñam in  
Archid de Meryonnyth ponit<sup>r</sup>  
ad firmam ——— Tax. vj<sup>s</sup> viij<sup>d</sup> — x<sup>ma</sup> viij<sup>d</sup>.

Sm<sup>a</sup> bonoř Aðbis de Strata  
Florida ——— vj<sup>s</sup> viij<sup>d</sup>. Sm<sup>a</sup> xm<sup>e</sup> viij<sup>d</sup>.

G. ROBERTS.

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THE COUNCILS AND PARLIAMENTS OF  
SHREWSBURY.

SECTION VI.

WHEN Edward I. succeeded his father on the English throne, he was absent in the holy land, and it was nearly two years before he was enabled to direct his attention personally to the state of Wales. Immediately, however, that the right of the crown had devolved upon the new possessor, Walter Merton the chancellor addressed a letter to Llewelyn, desiring him to appear before the abbots of Dore and Haughmond, the royal envoys, at the ford of Montgomery, and take the oath of fidelity to his sovereign. But not being satisfied with his proxy the bishop of Bangor, and after waiting for the chief himself some time, they returned without fulfilling the object of their mission. This was subsequently represented as a great act of contempt and disobedience, though the reasons alleged for Llewelyn's absence seem sufficiently plausible. A few days later he was reminded of the three thousand marks he was annually bound to pay into the exchequer, a sum now greatly needed towards the unlimited expenses of the Crusades, and the bishop of Chester, who was commissioned to receive the amount, seems to have been as unsuccessful as his ecclesiastical brethren.

About this time Llewelyn had commenced the erection of a castle at Abrunol, near Montgomery, and had seated a small colony there, for whose convenience he had established a fair. The king's advisers considering this an encroachment, and, what seems more difficult to be understood by those who are now living under more extended commercial regulations, a loss also to the neighbouring merchants, immediately issued an admonitory letter, desiring him to desist at once from his undertaking.

Such were the transactions happening within six months after Edward began to reign, and they certainly offered but a slight prospect of conciliation and peace for the future. When, therefore, Llewelyn was urged to present himself at the English king's coronation, he took the opportunity of replying to the suspicions under which he was lying, by explaining to Lord de Grey that the bishop of Bangor had duly attended on his behalf at the ford of Montgomery, but that as regarded the payment of two thousand marks to Poncius de Mora, the debt due to Henry III., and the three thousand owing to his son, as he had no advisers with him, except his brother David and the bishop of Bangor, a prelate whose unshaken attachment to him under all his difficulties, must for ever endear him to the regard of his countrymen, he was therefore not competent to entertain the question.

The chancellor continued to press still more closely upon the Welsh prince, and proceeded to nominate a commission in which the various transgressions and injuries alleged to have been committed on the part of the Welsh should be investigated, the former place of meeting being fixed upon for conducting the enquiry. The sheriffs of Worcestershire, Herefordshire, Staffordshire, Gloucestershire and Salop, with all persons from the Marches, were invited to attend and prefer their complaints. There was the fullest encouragement afforded for the relation of grievances and the adduction of accusations. Gregory X. had been appealed to as an arbiter during the agitation of the business, and he interested himself on behalf of the Welsh, as far at least as was compatible with the temporising habits of the pontificate.

Upon the king's return home (July, 1274,) in the second year of his reign, he at once began to display that energy and activity which never forsook him through life. These distinguishing qualities enabled him successfully to accom-

plish the extension of the English frontier into the west and northern parts of Britain, though in this, as in most other instances, the dreams of ambition and the progress of conquest were signalized by those marks of barbarity and injustice which equally darken the moral sense of rectitude as they dim the brightest reputation. The Welsh wars and the sanguinary treatment of the last of the Celtic princes, have left a stain upon his character, which his domestic virtues, his undaunted prowess, and his judicial labours, can never erase from the page of history. Within three months after his coronation, Edward left London with the intention of going into Wales. From Northampton a letter was addressed to Llewelyn, stating that the king meant to be at Shrewsbury on the Sunday next after the feast of St. Andrew, for the purpose of receiving his fealty, but being induced to vary his route from Northampton to Cliffe (King's Cliffe), where the Plantagenets had a royal house, he was seized with an imposthume, and the interview was postponed until the quindene of St. Martin, when he was directed to appear and render the expected homage. The monarch further reminded him about the debt of the two thousand marks due in his father's reign, which had now become augmented by the six thousand due since his own accession to the throne. This accumulation, which he was summarily ordered to pay into the hands of the king's officers, was probably more than in the impoverished state of the country the Welsh ruler had the means of raising. Yet each year's delay helped to increase the amount, besides placing him under the colourable suspicion that he never intended to free himself from the obligation.

In the following year the injunctions were renewed, and *Bogo de Knoville*, sheriff of Shropshire, received instructions to take the prince's homage at Chester, but in doing so, to act with wariness and prudence, and on no account to enter into a parley with him in an unsafe place.<sup>1</sup> The king's in-

<sup>1</sup> Amongst the ancient letters in the Tower, No. 1341, is preserved a curious letter in Norman French, giving an account of Wales, probably written about this time by the same individual; it has been considered sufficiently deserving of insertion here in a translated form, together with the original.

"To the Noble Peer, if it pleases him, Edward by the grace of God, King of England, Lord of Ireland, and Duke of Aquitaine: his Bachelor Roger de Knovile, Greeting, Honor, and Reverence in all things: Know,

junctions were soon afterwards reiterated to the same effect, the place being changed to Westminster, and again they came to nothing.<sup>1</sup>

Sire, that there are three brothers, Howel son of David, Llewelyn son of David, and David son of David, the most valiant and of the greatest\* power of the land of Arwystly: and they would willingly come to your feet, if so it might be, that they might have your Letter Patent that you would maintain them in right, and it seems to me that they demand no outrage.† Wherefore, dear Sire, I pray you, if it please you, to send them your letter. Know, Sire, that Mr. Piers Corbet (who) lives at Montgomery, has ten covered horses, since you lately sent me your letter concerning what he was requiring: and so if it pleased you that he might have a letter that he might undertake your service against the day of his plea in London. And, Sire, Adam de Montgomery (who) lives at Montgomery, has five covered horses, and who has for retinue all his people, except the corps which went to meet you at Worcester. And know, Sire, that all things are going on well in our parts, thanks to God, and that every day damage is done upon your enemies. And the people of Pool are turned and have done homage to Mr. Griffin. And the people of the Gorsor to Mr. Piers Corbet, full five hundred and more. And a great part are turned to you of the land of Kery. And know, Sire, that the people of Treys Foyd‡ are turned to Mr. Griffin, of whom there may be six hundred men and more. Acquaint me, if it please you, with your will in all things. Adieu. And know, Sire, that I have received (to lay) at your feet the four villis of the land of Montgomery.

“A noble Rey si lu pleist Edward par la grace Deu Rey de Engleterre Seignur de Irlaunde et Dux de Aquitaine le son Bachiler Boges de Knoville saluz honur et reverence en tute choses. Sachet Sire ke il sunt treis freres Houwel le Fuz David, Louwelyn le Fuz Davit, et David le Fuz David le plus vaillans et de greyndre poer de la terre de Arewistly et volunters vendreyent a voster pes si issi fust ke il ussent voster lettre patente ke vus lur meintendret en drayture e me semble que il ne demaudent nul houtrage. Par unt cher sire jo vus pri si vus pleist ke vus voilet voster lettre enver. Sachet Sire ke munsire Peres Corbet a demore a Mungomery a dis chevaus covers, puske vus me maundastes dereynement voster lettre de quei Sire il prierit et jo si vus plust ke il pust aver une lettre ke il se pust essonier de vostre servise encuntre le jur de sun play a Lundres. E Sire Adam de Mungomery ad demore a Mungomery a cinc chevaus covers, et unkore ay retenu ce gent tuz fors sun cors ke est ale cuntre vus a Wyrecestr: et sachet Sire ke tute choses ben unt en nos parties la Deu merci et cheun jur si fesum damage sus vos enemys. E le gent de la Pole sunt turnes et unt fet homage a mun sire Griffin. E le Gent de le Gorsor a mun sire Peres Corbet ben cinc cens et plus. E une graunt partie sunt turnes a vus de la terre de Kery. E sachet Sire ke le gent de Treys Foyd sunt turnes a mun Sire Griffin dont il poet aver seec cens humes et plus. Voster volunte en tute ectroses si vus plust me maundet. Adeu. E sachet Sire ke jo ay resu a voster pes tute le quatre viles de la tere de Mungomery.

<sup>1</sup> The king summons Llewelin, son of Griffin, prince of Wales, to be at

\* Query *grande*, or great? † Literally: —or the “nothing outrageous;”  
“nothing derogatory to the King to grant;” nothing unreasonable.

‡ Query *Treffilwyd*!



It was at this time that Llewelyn, driven to the last extremity, thought of soliciting the intervention of the Pope. The letter to his Holiness has been preserved, and it sets before us another view of the existing disputes. In forming a judgment upon the relative causes of provocation, we shall do well to recollect that the aggressions which disturbed the peace of the borders were not altogether on the side of the Welsh. Those who dwelt on the confines of both states owing but a doubtful and enforced allegiance to either, and easily able to escape the punishment of their lawless actions in one kingdom by passing over into the other, would thus give to the country in which they had sought refuge the obloquy of their misdeeds. Can we suppose it improbable, for instance, that the rude inhabitants of remote districts like those touching on the forests of Clun, Mochtre, and Radnor, would not take advantage of their impervious and unobserved situation to make forays upon their neighbours, and when pursued too hastily, what more easy than to seek a secure asylum in the Principality, which thus became involved in the outrages of English subjects? To put the matter, however, completely out of doubt, Llewelyn's letter to the Pope speaks of various unwarranted assumptions of his territory by King Edward, of the support afforded to disaffected barons, as well as to fugitives and felons, who had compassed his death. Moreover, that he cited him to a place to pay his homage, which it was impossible for him to approach with safety, being surrounded with those who were his bitterest enemies, even such persons whom rebellion and crimes had driven from their own country.<sup>1</sup> So far, in fact,

Westminster, within three weeks of Michaelmas, to do homage and fealty to the king. Chester, 10 Sept. v. (Rot. Pat. 3, Edw. I. m. 10.)

Llewelin, son of Griffin, prince of Wales, having treated with contempt the king's summonses to be at Chester, Westminster, and Winchester, at different times, to do homage, is now summoned before the king, within fifteen days after Easter, to do what the king's court shall consider right. Winchester, 23 Jan.—*lb.*

Guncelin de Badelesmere is ordered to send persons with the king's letters, to summon Llewelin, as above. (Rot. Claus. 4, Edw. I. m. 17, dorso.)

<sup>1</sup> If the king, in the present expedition into Wales against Llewelin, should conquer him, he will give parts of Wales to Owen, his elder brother, whom he (Llewelin) has disinherited and keeps in prison, and parts to David, his brother, whom he has also disinherited. Flint Castle, on Monday, the morrow of the Octaves of the Assumption of the Virgin. (Rot. Pat. 5, Edw. I. m. 6.)

from denying the proffer of homage, the Welsh prince mentions that he had even requested a place should be fixed upon not liable to these objections. The death of the Pope shortly after this epistle was written, deprived the prince of his intercession, and with him perished the last person who might have propitiated King Edward's sympathy and forbearance. Nor was this the only misfortune which now befel him, for his younger brother David, together with Griffith ap Wenwenwyn and his son Owen, broke out into a conspiracy against him, which meeting with a timely detection, they took flight for Shrewsbury. Here they were hospitably entertained until Edward had the means of giving them a reception still more offensive to their kinsman.

Matters could not longer remain in such a precarious condition, and accordingly in a great council of the English nobility, held in the fourth year of Edward's reign (1276), after reciting the previous, among other, reasons, it was decreed that war should forthwith be vigorously carried into the Principality. The tenants in capite were commanded to meet the king at Worcester; the Marches were fortified, and every mode of communication interdicted with the Welsh prince or his allies.

Roger de Mortimer was appointed captain of the king's army;<sup>1</sup> whilst to give the movement the sanction of religion, the prelates united in sending Llewelyn an admonitory letter, urging him to desist from his rebellion. The grave and heinous offences these devoted ecclesiastics allege him to have committed, certainly contrast suspiciously with the actions of Edward, whom they characterise as so entirely pacific. General unanimity of feeling, however, seems at this time to have pervaded the councils of the English king, nor was he himself wanting in any of the qualifications requisite to guide the impulse he had given to his subjects. Peers and bishops, abbots and abbesses, were alike enjoined to furnish

<sup>1</sup> Roger Mortimer is appointed captain of the king's army and fortifications in the parts of Shrewsbury, so that he annoy Llewelyn and his accomplices as much as he can. Worcester, 7 July. (Rot. Pat. 5, Edw. I. m. 9.)

Safe conduct till Mid-Lent, for the messengers whom Llewelyn, son of Griffin, shall send to the king. La Bruere, 14 Jan. (Rot. Pat. 5, Edw. I. m. 24.)

Summons of the army at Worcester, in the Octaves of St. John the Baptist, to suppress the rebellion of Llewelyn, son of Griffin, prince of Wales. Windsor, 12 Dec. (Rot. Claus. 5, Edw. I. m. 12, dorso.)

assistance towards the expedition. Every sheriff throughout the kingdom was similarly commanded to press the royal feudatories into military service, and that the Welsh prince might understand that his enemy was determined to concentrate all his energies on his subjugation, the laws were suspended regarding the holding of pleas at Westminster, the seat of government was removed from London, and the business of the exchequer and king's bench, together with other official matters, transacted at Shrewsbury. The Liberate Roll contains an entry authorizing the treasurer and chamberlains to pay Joseph de Kauncy, prior of the hospital of St. John of Jerusalem in England, eleven pounds, for the expenses of conveying rolls and tallies of the exchequer.<sup>1</sup>

<sup>1</sup> Treasurer and chamberlains ordered to pay Joseph de Kauncy, prior of the hospital of St. John of Jerusalem, in England, eleven pounds, for the expenses of conveying rolls and tallies of the Exchequer from Westminster to Salop. Shrewsbury, 16 Oct. (Liberate 5, Edw. I. m. 1.)

£10 to be allowed to Bogo de Knovill, late sheriff of Salop, and Staff. for carriage of rolls, &c., of the Exchequer from Shrewsbury to Westminster; also 30s. for carriage "*hernesii Alianoræ de Monte forti uxoris dilecti et fidelis nostri Lewelini filii Griffini principis Walliæ*," from Worcester to Whitchurch. Westm. 15 Nov. (Liberate 6, Edw. I. m. 1.)

£10. 14s. 4d. to be allowed to Bogo de Knovill, sheriff of Salop and Staff. which he expended "*in reparatione scaccariorum nostrorum de recepto et Judaismo infra castrum nostrum Salop, et bancorum nostrorum prope castrum illud, ad placita nostra ibidem tenenda*." Salop, 28 Nov. (Liberate 6, Edw. I. m.)

The king wishes the Exchequer to be removed from Westminster to Shrewsbury, and orders the barons and chamberlains to remove the rolls, memoranda, and tallies, thither at the king's expence. Rothelan, 16 Aug. (Rot. Claus. 10, Edw. I. m. 2.)

The king wishes the Bench to be held at Salop during pleasure, and orders the Pleas to be adjourned to that place. Devises, 10 April.

Also that the Exchequer be removed from Westminster to Shrewsbury. (Rot. Claus. m. 6.)

Twelve marks to be allowed the executors of John de Cormaylea, late sheriff of Som. and Dors. which the same John delivered to John de Sumers, late constable of Shirborn castle, for the custody of Emeric de Montfort. Acton Burnel, 20 Oct. (Liberate 11, Edw. I. m. 2.)

£8. 2s. 6d. to be allowed to Roger Springehos, late sheriff of Salop and Staff. for the expenses of Grono, son of David, Edenevet ab Eynon, Yere-warth ab Huva, Madoc ab Keneverth, Howel Goch, Yereworth ab Madok, Eynon Voel ab Gnasiran, Tegwaret Goch, and Egwistil, the king's hostages dwelling in the castle of Bridgenorth, from 5 June to 8 Aug. viz., 3d. a day for each, and 3d. a day for a person who kept them. Also 78s. for the carriage of the rolls, writs, memoranda, &c., of the Exchequer, from Salop to Kidderminster, and thence to Westminster. Vale Royal, 6 Sept. (Rot. Liberate 11 Edw. I. m. 4.)

Edward himself arrived in Shrewsbury at the close of August, and passed his time until the middle of December, betwixt this place and Rhuddlan, personally superintending the expedition. The effect of this vigorous course of action was fatal to Llewelyn's independence, and he was compelled to enter into an agreement to pay fifty thousand marks for admission to the king's favour, to cede to the Marcher barons the lands they had taken possession of, as well as finally to perform the oft-demanded fealty. These with other particulars, forming the substance of a lengthy treaty of peace, concluded at Aberconwy, and subsequently ratified at Rhuddlan, were the means of staying for a little while longer the effusion of blood.

A treaty enforced, rather than entered into with cheerful good will, could not continue permanently binding upon the humiliated vassal.<sup>1</sup> It would in fact only endure until the propitious moment should arise for re-asserting the rights which duplicity had invaded, or hostile force had crushed. Family dissensions had indeed long exercised their baneful influence in weakening the power of the Principality. At length awakened to a sense of the misery of their intestine discords, the Welsh chieftains besought the brothers to unite against the common enemy. On former occasions it has been noticed what success this natural alliance brought to

<sup>1</sup> The terms of this treaty might have been more readily acquiesced in on the part of Llewelyn, through his desire to espouse the lovely Eleanor de Montfort, then a captive in the king's hands, whom he married immediately afterwards. The following entries on the Liberate Roll detail some of the expences during her restraint.

Rex baronibus de scaccario. Allocate Bartholomæo Le Jovene, constabulario castri Bristol, xc. libras quas per præceptum nostrum liberavit diversis hominibus qui nuper ceperunt Almaricum de Monte Forti et Alianoram sororem suam: de dono nostro. T. R. apud Turr. Lond. 18 Julii. (Liberate 4 Edw. I. m. 5.)

£93. 18s. 4d. to be allowed to Geoffrey de Picheford, constable of Windsor castle, for the expences of Alianor de Monti Forti and her family dwelling there, from Michaelmas-day, a<sup>c</sup> 4, to Tuesday after the Feast of St. Augustin, the apostle of the English, a<sup>c</sup> 5. Windsor, 1 June. (m. 3.)

£64 to be allowed to Richard de Coleshull, sheriff of Som. and Dors. for the expences of Almaric de Monte forti and others, prisoners in Corf castle, from the Eve of the Purification a<sup>c</sup> 4, to Tuesday after the Feast of St. Mark, a<sup>c</sup> 5, viz., 64 weeks. Westminster, 29 April. (m. 6.)

£25. 10s. to be allowed to Geoffrey de Pycheford, constable of Windsor castle, for the support of Alianor de Montfort and her family, from Tuesday after the Feast of St. Augustin, a<sup>c</sup> 5, to Michaelmas. Westminster. 18 Jan. (m. 3.)

the scattered mountaineers, and in this their last important struggle, it may be seen how much firmer would have been their position had they acquired the art of conquering their national jealousies. They had at length learnt by experience that nothing would satisfy Edward but unconditionally yielding to the yoke of his tyranny. They had tried what effects could be produced by mildly stating their causes of complaint, but the answer they received was of too evasive and dark a nature to mislead them. The conferences were long continued, but all the negotiations came to nothing, and the question could only be settled by an appeal to arms. The first encounter was favourable to the Welsh. It was indeed a severe blow to the English monarch, when he heard that his troops were defeated at Moel-y-don. Yet what could a mere handful of undisciplined troops effect, when the flower of all the English forces were arrayed against them? and though extraordinary acts of valour distinguished the little band in their next conflict in Radnorshire, the issue was destructive to the unhappy patriots. This action, near Builth, terminated in the death of Llewelyn, and after his fall (1282), the cause of freedom was entirely lost. The sovereignty,<sup>1</sup> indeed, devolved upon his junior brother, but, alas! it was only an empty title; the inheritor of a Celtic throne was a wretched fugitive, chased like one of the mountain wolves from his lofty shelter, now seeking security in the steep fastnesses of his native hills, hidden in the morass or in the dark solitude of woods, equally impervious to light as to human footsteps. He wandered a famishing, despairing outcast. His life, rather than his dominions, was the first object of safety. How much pain would he have been spared, how much disgrace would have been saved his relentless persecutor, had he died in this melancholy extremity! Some wretched creatures (their names have been transmitted in dishonour on the documents of the time,) who had shared the princely bounty, were found perfidious enough to divulge the lurking-place of their royal master. With his wife and children he was carried before Edward at Rhuddlan, who sternly refused to admit the fallen captive into his presence, and immediately ordered him to be placed in close confine-

<sup>1</sup> The Great Roll of the Pipe 5 Ric. I. acknowledges the title of Queen as belonging to the Welsh sovereign consort. "In terris datis Emmæ Reginæ de Nowales xxiii.s. & iv.d."

ment. Harsh and unexpected as this treatment appears, it was however only the prelude of the royal sorrow, since worse usage was in reserve.

An entry upon the Welsh Rolls (25 June, 11 Edw. I.) states that Anian ap Ivor and other Welshmen delivered to the king, whilst he was at Aberconwy, that portion of the most precious wood of the Cross, brought into Wales by St. Neot, from the Holy Land, called by their countrymen *Croysseyght*, which had belonged to Llewelyn and his ancestors; in reward for which act of sacrilegious spoliation they had the privilege granted to them and their heirs in perpetuity, of being exempt from all military service except in the four cantreds, and then not at their own charge. Besides this relic, about the same time Edward received the jewels and regalia of the ancient British kings, together with the crown of Arthur. Now, also, he contemplated removing the see from St. Asaph to Rhuddlan, which, in consequence of the royal sojourn, the construction of a new castle, and the great influx of Englishmen, was growing into a flourishing place. The famous Statute of Rhuddlan, which will always remain a testimony of his comprehensive mind and legal acumen, was not passed until the following year. These passing incidents serve to show that Edward could direct his attention as well to circumstances of minor importance as to the extension of conquest. With the same enlarged conceptions he issued commissions, a little later, to enquire into the injuries done in the late wars to the Churches and other property in Wales; amongst others, to the Cathedral of St. Asaph, the Convent of Friar Preachers at Rhuddlan, and to Strata Florida. The inhabitants of Rhuddlan itself, together with those of Aberconwy and Caernarvon, partook largely of the royal grace, receiving ample charters, by which they were free from toll in all parts of the realm.

David, in the first instance, was consigned to prison at Rhuddlan. His sons remained with him until the middle of July, when the king sent a writ from Caernarvon to Henry de Lacy, ordering him to deliver Llewelyn to Richard de Boys, to whose charge was also consigned by Reginald de Grey, Justice of Chester, Owain, the other son. Both of them were to await further mandates, the dark nature of which we are only permitted silently to conjecture. The

father was subsequently removed to Shrewsbury, where a great Council of the English nobility was summoned to enquire into the most prudent method of treating the hapless captive. He was already prejudged by the tone of the royal injunction, which spoke of him as one who was versed in treachery, fraud, intrigue, incendiarisms and human slaughter; yet these unsparing invectives were adroitly tempered with specious lenity towards the culprit, and ostensibly, the barons were wheedled by the idea that the king wished to entertain the question of dealing with him as an exile or an orphan; enriching him from the demesne of the crown, sheltering him under monarchical protection, and placing him honourably among the illustrious retainers of his court. It could not be difficult for those to whom such insinuations were addressed, to comprehend the insidious intimation.

On the 28th of June, 1283, the formal process was issued for attendance at Shrewsbury, on the morrow of St. Michael, (Sept. 30.) More than a hundred temporal peers were summoned, besides nineteen justices and members of the council, two citizens from each of upwards of twenty towns, and two knights from each county in England. About half of this collective assembly sat upon the trial.<sup>1</sup> It was soon finished, and it devolved upon the judges to pronounce their sentence.

The end of Llewelyn was entirely worthy a warrior prince; he died on the battle-field defending the liberty of his country, not less in the path of glory than in the sacred exercise of a martyr's duty, receiving in his last moments the solemn peace and benediction of the Church. The hand of vengeance, however, which was too short to reach him living, outraged his mutilated body when it was cold and powerless. His brother David expired under the most unnatural sufferings. Ingenuity strove with inhumanity to render the mode of his execution an indelible stain upon the judicial notions of the age. Torn to pieces by horses, then hung and beheaded, his heart and bowels plucked out from the palpitating corpse, the mangled carcase distributed among four of the chief towns of England, which, to the eternal infamy of a barbarous age, and to glut the greedy appetite of sycophants, savagely contested the possession of his quarters, and

<sup>1</sup> In the list of persons summoned an asterisk is affixed to about half the number, and it is probable that such a mark indicated the names of those who attended. *Parl. Writs.* v. i. p. 15.

the head, stuck up at the Tower of London, by the side of his brother's, were the last acts of this mournful tragedy.

We know not the ultimate lot of his widow. The fate of his sons was discreetly hidden from the knowledge of the world. But we are informed that the daughters of the two last princes of Wales sought, under the habit of nuns in the monastery of Sempringham, a more certain tranquillity than regal life could bestow. With this fearful proceeding, ended the independence of Wales as a separate kingdom.<sup>1</sup>

C. H. HARTSHORNE.

### INSCRIBED STONE AT LLANFIHANGEL Y TRAETHAU, MERIONETHSHIRE.



Inscribed Stone at Llanfihangel y Traethau.

THE stone, of which the above engraving is a representation, is situated in the church-yard of Llanfihangel-y-Traethau, in Merionethshire, about six yards due west of the church.

<sup>1</sup> A search through the Great Rolls of the Pipe, and other contemporary documents, has not thrown any additional light on this most interesting question. The Welsh Rolls of 10 and 11 Edw. I. contain protections for the people in the Welsh expedition with the king, and summonses to attend him with horses and arms, and also orders for provisions to be sent into Wales. The writ for payment of expences of pickling and salting the Prince's quarters, alluded to in the author's account of the Parliament of Acton Burnell (*Arch. Journ.* ii. 337) has hitherto eluded his researches.



It is square, though rude, about six feet high, and leans considerably. It has already been delineated in Gough's *Camden*, but not at all correctly. The inscription, to be read downwards, extends over the four sides of the stone, more or less, and though but slightly incised, is very plain and well-defined. The first letters I at first read H I and a small c reversed; but a learned antiquary maintaining with Mr. Gough, that the commencement should be read a cross and small h ( $\dagger$  h), I was induced to make a second and closer examination of the stone, when I saw my first impression was not correct, nor was Mr. Gough's reading the right one. Before I proceed, I beg leave to say that I can vouch for the accuracy of the accompanying engraving.

My opinion of the inscription, which I submit to the judgment of my elder brother antiquaries, is that the first part should be read as a Cross and H in one; then I and a small reversed c, ( $\dagger$  I I c); for though the cross does not quite join the second perpendicular stroke, yet there are sufficiently plain indications of its once having done so, as may be seen by the engraving. My reasons for adopting this reading are these. If, as the annotator on *Camden* contends, the first word (*hic*) is, a cross and small h ( $\dagger$  h), why should there be *two* perpendicular strokes to the (so called) h? And why does not the reversed c join the perpendicular stroke? For, if we look at the rest of the inscription, there is no unnecessary reduplication of strokes, nor are any parts of the letters disjointed, nor properly joined to each other; but on the contrary, both these mistakes, so common in inscriptions of this kind, are scrupulously avoided.

This contraction of the cross and H ( $\dagger$  H) will not, I think, appear either far-fetched or unreasonable, when we look at the remainder of the inscription, which is not only one mass of contraction, if I may so speak, but also what the French palæographers call "*enclavée*," that is, one letter locked within the other, which excuse will apply to the c being minuscule and reversed.

I have seen an instance of an H being crossed on the side, (though on the contrary side to that in the present example, and in rather a different way,) in the inscription on the west side of the tower of Llanengan Church, Caernarvonshire, in the monogrammatic sign I H s, where the left-hand stroke of the H is crossed at the top.

Of the remaining part of the inscription, there is no doubt as to the *letters*, and the reading would be in full:

+H EST SEPVLCHR̄V WLEDERMATIS  
 ODELEV Q̄ PM̄V EDIFICAV  
 HANC ECL̄A,  
 INTEMPRE WINIREG

NON LXX



+ HIC EST SEPVLCHRV WLEDERMATIS  
 ODELEV QVI PRIMVS EDIFICAVIT  
 HANC ECCLESIAM  
 IN TEMPORE WINI REGIS.

Thus the only difficulty we have in decyphering it satisfactorily is in the name of the person interred, which, to say the least of it, is a singular, and certainly an uncommon one; and in the latter part, EWINI REGIS.

The E, as will be seen in the engraving, is nearly midway between the R in *Tempore*, and the W in the following word, and thus may belong to either word. I am, however, inclined to think that it belongs to *Tempore*, because, if it did not, we should find the mark of contraction over the R, which has reference to some succeeding letters being omitted, as in PM̄V, ECL̄A, &c., whereas it is over the P, showing that the letters which are omitted in the word *Tempore* must be, between the P and R, namely, O; the latter part of the word, (RE,) being entire.

But we still remain as much entangled in this maze as ever; for who was this King Winus or Win? The copy of the inscription given in Gough's *Camden* is very defective; independently of the first word being given as a cross and h (+h), the horizontal marks of contraction over the P in Primus in the second line are omitted; and the same may be said of that over the last letter in the second line, the V in Edificav[it]. The E, which I before said, was nearly half-way between the R and W in the last line, is put close to the W, and the mark of contraction over the E and G of Reg[is] in the last line, is also totally omitted. Besides this, the letters are represented longer or shorter, as the case

may be, than they really are, and are altogether too thick and clumsy, those in the original being very thin, and as finely cut as the nature of the stone (a schistose breccia) would admit.

The small *i* over the *r* in *Dermatis*, the *p* in *Primus*, and the *l* in *Ecclesiam*, are uncommon. The date of the inscription, judging from the form of the letters, (which is all we have to go by,) I should suppose to be of the twelfth century. In Gough's *Camden*, (vol. i. plate 2,) is given an inscription to the memory of one "Ilbertus de Chat," found on an altar-tomb, when laying open the foundation of the Monastery of Monkton Farley, Wiltshire, in which the letters are "enclavées," and of the same form as in the Llanfihangel-y-Traethau inscription, and probably of the same date. In the same plate is given an inscription, parallel to that at Monkton Farley, and also to that which is the subject of this paper, both in the form of the letters and in their being enclavées in the same way. It is to the memory of Bishop Roger, of Salisbury, in the Cathedral; and its date is 1139.

T. L. D. JONES PARRY.

*Madryn Park, Caernarvonshire,  
April 8th, 1848.*

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The stone at Llanfihangel-y-Traethau had been previously examined and delineated by our indefatigable correspondent, Mr. Westwood, who has furnished the above drawing of the inscription conjointly with Mr. Jones Parry; and the subjoined remarks on this subject are from the pen of the former of these gentlemen.

"I have carefully examined Mr. Parry's and my own rubbing of the Llanfihangel y Traethau inscription. There is a very thin down stroke (one-eighth of an inch) close to the straight stroke of the *h*. I do not see that it is connected with the horizontal bar at the cross. Mr. Parry would read these strokes,  $\text{+H}|\text{c}$ , that is,  $\text{+HIC} = \text{+HIC}$ . Now the first character is a  $\text{+}$ . The next (that is the thin stroke) I can only believe to be a *lapsus calami* of the sculptor. It is not of the width of the strokes of the other letters; and in fact, the conjoined widths of this thin stroke, together with the space between it and the *h*, and the width of the first stroke of the *h*, are not wider than the single stroke of the fol-

lowing letters, **E** and **S**. It is just as though the sculptor had made a thin stroke first, next a broader one, and had then forgotten to chip out the spaces between them. Had, moreover, the round part of the **h** been intended for a **o** reversed (**o**), it would have been as high as the rest of the letters, instead of being only half as high. Moreover, the inscription itself contains another **h** of the same form (in the word **hANC**), as well as several **o**'s of the full size and Roman shape.

"I have no doubt of this inscription being of the Norman period. You will find it correspond in many respects with the legends of the Bayeux tapestry; and, if such is the case, it will be a reproach to Welsh Historians if we are not to be able to determine and recognize either the king, **EWINI**, or the founder of the church **WLEDERMATODELEV**, who must of course have been a man of note.

"The locality of this stone is one of the most picturesque I ever saw; and it deserves a visit from all lovers of the beautiful, as well as of the antique."

J. O. WESTWOOD.

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### VALLE CRUCIS ABBEY.

[ADDITIONAL DOCUMENT, A.D. 1247, COMMUNICATED BY W. W. E. WYNNE Esq., FROM A COPY IN THE POSSESSION OF SIR ROBERT WILLIAMS VAUGHAN, BART.]

OMNIBUS Xpi fidelibus presentes literas visuris vel auditoris Griffinus, Maredut, Howellus, Madocus filii madoci, et Ernni filius Griffini salutem in domino. Noverit universitas vestra quod controversia oborta inter filios Yvaf filii maredut ex una parte & abbatem & conventum de valle crucis ex parte altera super terminis inter crevauc & alhdkenbeber tali modo est sopita. Ita videlicet quod permissione utriusque partis in nos compr. . . . . Nobis vero conferentibus adinvicem super hac causa provisum est quod crevauc in terminis suis meloribus (*sic*) & amplioribus sicut dominus madocus filius . . . . . donavit predictis monachis de valle crucis comuni consideratione nostra & aliorum virorum ex sententia in perpetuum adjudicavimus. No. . . . . , . . . partes finaliter habende & tenende providimus quod predicti monachi quinque libras argenti vel earundem valorem memoratis filiis Yvaf sicut . . . . . reformata est coram nobis Cvenit (*sic*) inter eos persolverent. Ita dumtaxat quod sepredicti filii Yvaf pro se &

pro heredibus suis quicquid juris in predictis . . . . . habuisse dicebant ipsis die & loco nobis presentibus, & multis aliis simul & semel omnino renuntiarunt. Sed quia perspeximus & luce clarius constat . . . . . dicta lis contra monachos nimis injuste mota est & ne hoc de cetero a ceteris exquisita industria & malo ingenio in consequentiam traheretur de comuni consilio nostro & legalium hominum nostrorum paci et quieti monachorum in posterum providentes monasterium de valle crucis cum omnibus possessionibus redditibus & tenementis omnibus etiam terris cum pertinentiis & terminis, in silvis, in pascuis & pasturis, in aquis, et piscariis, in montibus & moris, nemoribus, & omnibus aliis rebus, super terram et subtus, ad idem monasterium pertinentibus in puram & perpetuam elemosinam (*sic*) pro salute animarum nostrarum et antecessorum necnon successorum nostrorum prout melius et efficacius in cartis domini madoci divisim & gregatim & nominatim, prout etiam munimentis nostris eisdem monachis collatis & concessi (*sic*) (*sic*) abbati et conventui de valle crucis deo et beate marie ibidem servientibus carte nostre presentis munimine penniter (*sic*) confirmare decrevimus. Profitemur siquidem & presencium literarum nostrarum atestatione contestantur Nos teni de cetero predictos monachos cum omni juro (*sic*) suo & justitia pro viribus nostris contra omnes homines manuteneꝛ proteg. . . . . favendo fovere & defensare. Ita quod nec nobis nec ullis aliis liceat contra pre . . . . . monachos litem movere vel super memoratis terris & . . . . . os in causam trahere vel aliquo alio modo in hac parte vexare aut perturbare. Se sint in pristina pace . . . te et securitate ut possint facilius devocius fiducialius ad id ad quod . . . mpu sunt deo desservire et pro nobis ad ipsum jugiteꝛ preces fundere. Facta est au[tem] hec confirmatio nostra anno gratie M<sup>o</sup>.C.C<sup>o</sup>.xl<sup>o</sup>vij<sup>o</sup> quinto die decembris & ut hec donatio nostra . . . . . um rata sit & inconcussa presentes literas sigillorum nostrorum u. . . . . impressione duximus roborandas. Hiis testibus de religiosis, videlicet, dompno Madoco, tunc tempore [abbate] de valle crucis, Yvone porc, Nennio & Philippo monachis eiusdem loci, Adam filio peredur, Jervisia fratribus de ordine predicatorum. De secularibus de Malaur, lewelyno filio madoci, Itello & Kenuircho filiis Grifi Seys, Jorwerth & Ennrus filiis Yvaf, Madoco filio melir. De Yal, Lewelyno filio Ynyr, madoco filio Jorvert, Caducano rufo. . . . . de Kilken. De kenleht, madoco & philippo filiis Philippi filii alexandri. De Mohcnant, Itello filio Goronu filii Kaducani, Madoco rufo, & multis aliis.

# ON THE ANCIENT PORTABLE HAND-BELLS OF THE BRITISH AND IRISH CHURCHES.

## No. I.



The Bell of Armagh.  
(In the Collection of the Royal Irish Academy.)

THE object of the following pages is to bring together a number of scattered notices relative to certain objects of great antiquity, which, although for many ages regarded with the highest veneration by the early Christians of the British and Irish Churches, have long been disused and neglected. I allude to the small ancient quadrangular portable hand-bells of iron and bronze, which Mr. Wakeman, in his account of the collection of antiquities formed by the Royal Irish Academy, notices as not the least interesting of the objects of the early Christian period. As the notices which I have collected together relative to this class of objects clearly shews that they were regarded with the like feelings of veneration in Wales and other portions of Great Britain where the British Church was maintained as in Ireland, I have not hesitated (seeing that no general paper on the subject has hitherto been published) to bring all these different notices together in order more fully to illustrate such as are applicable only to Ireland, more especially

as we know that the early British Church differed in no respect from that of Ireland.<sup>1</sup> Archæologists have in fact learned that it is only by comparing the archæology of cognate countries that a solid system can be established.

Fosbroke has collected a great number of notices of the use of bells amongst the Greeks and Romans, especially for secular purposes. They were used, however, in the mysteries of the Cabiri and Corybantes, and were also carried in funeral processions. The form of one of the ancient kinds is preserved in the modern sheep-bell (which somewhat resembles in form the portable ecclesiastical bells of the Irish.)<sup>2</sup>

Bells are first mentioned as connected with ecclesiastical purposes by Venerable Bede, in a passage relative to the death of the Abbess Kilda, in which the use of the bell for calling the congregation together upon the death of one of its members, is distinctly alluded to.<sup>3</sup> In the monastic societies of Northumbria and in those of Caledonia<sup>4</sup> bells were in use as early as the sixth century.

A brass bell was used in the Latin Church to convoke the people to church; but the form of consecration of bells in the Romish Church is not earlier than the tenth century.<sup>5</sup>

Staveley<sup>6</sup> informs us that the Welsh and Irish used to think that bells could perform cures, miracles, &c., and Fosbroke<sup>7</sup> has collected various notices of the regard in which bells were held amongst them; and, in the remote ages of the Celtic Churches, bells were even supposed to possess wonderful powers of locomotion.<sup>8</sup>

They were made of gold, silver, or brass, and the early

<sup>1</sup> Bede, Eccl. Hist. vol. ii. cap. 4.

<sup>2</sup> The Honorable C. R. Neville, in the number of the *Journal of the British Archæological Association*, for January, 1848, mentions the discovery, among other articles, of a small *sheep-bell*, in a barrow which he opened in the north-east part of Essex. It would be interesting to know whether this were not, in reality, one of the early ecclesiastical bells, and if so, at what period the interment in the barrow took place.

<sup>3</sup> Eccl. Hist. lib. iv. cap. 23.

<sup>4</sup> It is probable that in the original statement, the word *Scotland* was used instead of Caledonia, the writer alluding to Ireland, which was known in the early ages of Christianity under the name of Scotia, the religious establishments of the north of Great Britain having been founded by Irish saints.

<sup>5</sup> Bingham's Antiq. i. 316.

<sup>7</sup> Brit. Monach. 429.

<sup>6</sup> Staveley on Churches.

<sup>8</sup> Popular Antiq. ii. 594.

pilgrims used to leave them behind as memorials (says Ara Frode) that they were Christians when they visited heathen countries.

Durandus informs us that there were six kinds of bells used in the ancient monasteries, namely, *Squilla*, rung in the refectory; *Cymbalum*, in the cloisters; *Nola*, in the choir; *Nolecta*, or *Duplex*, in the clock, &c. The small hand-bells of the Irish and British Churches would in this classification belong to the kind termed *Nola*, from the city of that name in Campania, where Paulinus, its bishop, first invented bells about the year 400.

I have met with no notice of the mode of employment of these small hand-bells in any of the works on the early liturgies which I have consulted; whether, therefore, used as altar-bells, or whether employed in their ambulatory administrations by the early Christians in these islands, cannot therefore, perhaps, be now determined. Moreover their employment, or at least the reverence bestowed upon them in these islands, seems not to have been shared in by the continental Church.

Another question seems also to arise from the apparent want of a clapper. Were they not struck by an unattached clapper? It is remarkable that the numerous illuminated Anglo-Saxon manuscripts (many of which contain illustrations of the various customs of that early period) give us no clue to the use of these small hand-bells. Strutt, who collected such ample materials from this source, has given nothing bearing upon the present subject in his work on the Anglo-Saxon antiquities.

The bells so highly revered by the British and Irish Christians during the middle ages, were relics of some one or other of the early founders of Christianity in these islands, to whom they had belonged, and which had been preserved ever since the time of the saint in the monasteries or other religious establishments, founded by the saints themselves, or elsewhere, kept in the custody of an hereditary keeper.

Bells appear to have been used in Ireland as early as the time of St. Patrick. They are mentioned in the lives of most of the early saints, in the Annals of the Four Masters, and in other ancient compositions. Giraldus Cambrensis, in his *Welsh Itinerary*, as translated by Sir R. C. Hoare,



says that "both the laity and clergy in Ireland, Scotland, and Wales, held in such veneration certain portable bells, that they were more afraid of swearing falsely by them than by the Gospels, because of some hidden and miraculous power with which they were gifted; and by the vengeance of the saint, to whom they were particularly pleasing, their despisers and transgressors were severely punished."<sup>1</sup>

Mereddin speaks of a bell as an ecclesiastical appendage to the churches in Wales.

"The bell of the monks at Llandydoch;  
I predict concerning Llandydoch,  
That there will be neither bell nor beam."

*Myv. Arch.* vol. i. p. 134, quoted in Williams'  
*Eccles. Antiq. of Cymry.*

This would seem to imply a turret-bell.

During the period that Gildas was pursuing his pious labours in Ireland, we read that his twenty-three brothers were engaged in obstinate warfare with King Arthur. It was not long after Arthur's triumph over these chieftains that Gildas left Ireland on his return to England, bringing with him a wonderful bell, which he intended to carry as a present to the pope. On his way he made a visit to St. Cadoc, who was then living at Llancarvan, and who made several vain attempts to obtain the bell. When Gildas arrived at Rome, and delivered his bell into the hands of the Pope, the latter ordered him to carry it back and present it to St. Cadoc, and it long afterwards continued to be one of the wonders of Wales, on account of its efficiency in discovering theft and exposing falsehood.

Mr. Wright,<sup>2</sup> who has attempted to disprove the authenticity of the work of Gildas, adduces this incident of his mission to carry a bell to the Pope, as a proof of its inconsistency with all our notions of the character of the age in which Gildas is said to have lived, not more than half a century before the mission of St. Augustine, "at which time it may," he adds, "be doubted whether it were even known at Rome, with any degree of certainty, that the British Church continued to exist."

In reply to this observation we may quote the following

<sup>1</sup> And see Hardiman's *Irish Minstrelsy*, quoted in Wakeman's *Handbook of Irish Antiquities*.

<sup>2</sup> T. Wright, *Biograph. Brit. Literar. Anglo-Saxon period*, pp. 117, 118.

passage relative to the practices of the British Church in the days of St. Germanus.

"It is important to shew the great antiquity of certain ecclesiastical customs, the origin of which is sometimes referred to a later period; one characteristic of the British Church in the fifth century was the great honour paid to the sanctuaries, and offices of religion. Every person who met a priest, made obeisance to him, and asked him for his blessing. Similar marks of respect were also paid to churches and the appurtenances of divine worship, such as *bells*, service-books, and vestments."<sup>1</sup>

Gildas is also said to have sent St. Brigit, as a token of his regard, a small bell, cast by himself.<sup>2</sup>

At the time when St. Teilo was raised to the episcopal dignity, we are informed in the *Liber Landavensis* (p. 342,) that "the people presented him with a bell, that was more famous than great, more valuable in reality than appearance, because it exceeded every organ in sweetness of sound; it condemned the perjured, it healed the sick, and what appeared most wonderful, it sounded every hour without any one moving it, until being prevented by the sin of men, who rashly handling it with polluted hands, it ceased from such sweet performance. Nor was he presented with such a gift unsuitably, for like *as a bell invites men* from the depth of sleep and slothfulness *to church*, so the eminent prelate Teilo being made a preacher of Christ, by incessant preaching invited them to heaven." From this account we should be led to believe the bell of St. Teilo not to have been one of the portable bells; we are informed, however, by Mr. Williams, that "the patriarch of Jerusalem presented St. Teilo with a *small bell*, which is supposed by some to have been at the church of Glaschw, in Elvein, in the time of Giraldus Cambrensis, and to have been called Bangu."<sup>3</sup>

Sir Henry Spelman<sup>4</sup> objected to the accounts published concerning some of the early synods, as having been taken from MSS. of the twelfth century, and as containing the promulgation of excommunications, interdicts, and anathemas, the depositing of crosses with *inverted bells* on the ground,

<sup>1</sup> *Lives of the English Saints*, St. Augustine, p. 35.

<sup>2</sup> *Liber Landavensis*, Life of St. Teilo; Girald. Cambr. *Iter. Camb.* lib. i. c. 1.; Moore's *Ireland*, p. 257; Williams' *Eccles. Antiq. of Cymry*.

<sup>3</sup> *Eccles. Antiq. of Cymry*, p. 188.

<sup>4</sup> *Concilia*, vol. i. p. 186.

&c., "when it is clear that the crosses and the use of bells were not known in the British churches;" upon which Cressy, in his *Church History*, asserts "that in the gests of St. Oudoceus, (second bishop of Llandaff,) in the year of grace 560, we have demonstrated that both these were known and used by the Britains," &c. The following is the legend concerning the bell of St. Oudoceus at Llandaff, to which Cressy evidently refers:—

"St. Oudoceus being thirsty after undergoing labour, and more accustomed to drink water than any other liquor, came to a fountain in the vale of Llandaff, not far from the church, that he might drink, where he found women washing butter, after the manner of the country, and sending to them his messengers and disciples, they requested that they would accommodate them with a vessel that their pastor might drink therefrom; who ironically, as mischievous girls, said, 'we have no other cup besides that which we hold in our hands, namely, the butter;' and the man of blessed memory taking it, formed one in the shape of a *small bell*, and he raised his hand so that he might drink therefrom, and he drank. And it remained in that form, that is, a golden one, so that it appeared to those who beheld it, to consist altogether of the purest gold; which by divine power is from that day reverently preserved in the church of Llandaff, in memory of the holy man, and it is said that by touching it, health is given to the diseased."<sup>1</sup>



Llantwit Town Hall.

<sup>1</sup> *Liber Landavensis*, p. 378.

<sup>2</sup> *Eccles. Antiq. of Cymry*, p. 188. This inscription is, however, said by Mr. Williams, "to be written in characters apparently of the age in which that

Mr. Williams<sup>3</sup> informs us that the bell of St. Illutus, which was much venerated in the middle ages, was lately discovered at Llantwit, inscribed, "SANCTE ILLUTE ORA PRO NOBIS." It was not until after I had left Llantwit, during one of my excursions in South Wales, that I was informed of the existence of this bell. I however immediately returned there, and eagerly sought for it in the belfry of the church, but without success, and was on the point of leaving the town, when I discovered that it was fixed on the gable of the town-hall, of which the above engraving is a representation.

The bell itself, as well as the style of the inscription, at once convinces us that this bell is not the bell of the saint, but that it was cast at a later period, when his name had become revered.

Respecting the bell of Saint Illutus, at Illyd, we find the following notice in Holinshed's *Historie of England*, p. 161:

"Toward the latter end of King Edgar's daies the Welshmen moved some rebellion against him. Whereupon he assembled an arme and entering the countrie of Glamorgan did much hurt in the same, chastising the inhabitants verie sharpelie for their rebellious attempts. Amongst other spoiles taken in those parties at that time by the men of war, the bell of Sainct Ellutus was taken away and hanged about a horsse's necke and (as hath been reported) in the after noone it chanced that King Edgar laid him downe to rest, whereupon in sleepe there appeared one unto him and smote him on the breast with a speare. By reason of which vision he caused all things that had beene taken away to be restored againe. But within nine daies after the king died. Whether anie such thing chanced or that he had anie such vision it forceth not."

This statement is evidently copied from Capgrave's *Nova Legenda Angliæ*, in which the word *nola* is employed, and the following given as the completion of the story: "Prefatus interea equus nolam deferens nullo compellente cum toto armento equestri nola dulcedinem sequente sabrinam transivit et usque ad iltuti ecclesie januam pervenit. Ibi enim nola illico super saxum cecedit et ex casu unius partis fracturam usque hodie in miraculi memoriam apparentem credit.

holy man lived; that is, they are similar to the letters of Samson's monument in Llanyltyd Vawr." And see Hughes' *Horæ Britann.* vol. ii. p. 356

Et cum singuli fratrum singulos equos accepissent et de valoris inequalitate discordia orta fuisset, die crastina viderunt equos omnes equales et nullum alium in valore precedentem."

Another bell (cimbalum) is also noticed by Capgrave in his *Legends of St. Iltyd*, as follows:

"Legatus interim quidam gilde historiographi illuc transiens cimbalum eneam a gilda compositum et sancto pontifici david transmissum deferebat et ecce sine humano motu cimbalum clare sonare cepit. Quo audito iltutus exiens pulchritudinem illius et sonum admirans quo deferretur didicit. Cum autem sanctus David cimbalum in manibus teneret et nullum sonum redderet inquisivit si a quoque in via probatum vel tactum fuisset. Et audito quod factum fuerat ait Scio quod magister noster Iltutus illud affectans petere noluit sciens illud mitti ad me. Revertere ad speluncam et cimbalum ex parte mea magistro meo conferre stude. Quibus auditis venerunt monachi et abbates iltutum gaudium ad monasterium reduxerunt."—Capgrave, *Nova Legenda Angliæ*, 1516, "De Sancto Iltuto Abbate et Confessore, fol. 188."

At Llangeney, (Llangenan, or St. Cenan's,) near Crickhowel, we are informed by Jones (*Brecknockshire*, vol. ii. p. 467) that a "small bell was dug up (some years previous to 1809) on the site of the original chapel or oratory of St. Cenan, on a farm eastward of the present church, called Penydaren, upon the summit of a little rocky knoll, as the name signifies. The shape is singular; instead of being round, as usual, it has four sides or faces, is eleven inches in height from the handle, by which it was hung from the mouth, which expands, and is considerably broader than the top, where it is about four or five feet in circumference, whereas at the bottom it is sixteen feet eleven inches.\* It does not at present weigh twenty pounds; but the iron, which was formerly cased with bell metal or brass, is much corroded, and the tongue or clapper is gone. It is now in the possession of the Rev. H. T. Payne." No vestige of the walls of the oratory of the saint remains, but near the spot is the Ffyon Genan, or sacred well of St. Cenan, formerly celebrated for its medical virtues, as also, if we believe Carew's

\* In the corrections of the volume it is stated that the bell of St. Cenan is only seventeen inches in circumference at the top, and twenty-four at the mouth. This will make it very similar to the Irish portable bells.

*Survey of Cornwall*, for giving the command for life to whichever of a newly married pair should first drink of its waters, and which, on one occasion, led to a bottle of it having been taken to church by the bride, in order thereby to steal a march on her husband, who she knew intended to avail himself of a draught.

An ancient copper bell, which, from the slight description given of it, was evidently one of the ecclesiastical bells, is alluded to by Mr. Rowlands, in the *Antiquitates Parochiales*, published in the *Arch. Camb.*, vol. iii. p. 59, near to the township of Tre'r Drew, or of St. Beuno, formerly subject to the monastery of Clynnog, a fact which he considered to be confirmed by the ruins of a chapel there, commonly called Capel Beuno, near the house of Tre'r Drew, and also by a certain copper bell of an unusual shape, which is religiously preserved at the house of Tre'r Drew, called *Cloch\* Velan Veuno*, i.e. the yellow bell of Beuno.

Giraldus Cambrensis, in his *Itinerary through Wales*, (Sir R. C. Hoare's edit. vol. i. fo. 5,) states that at Elevein, in the church of Glascum, (a small village in a mountainous and retired situation between Buallt in Brecknockshire and Kington in Herefordshire,) is a portable bell endowed with great virtues, called *Bangu*, and said to have belonged to St. David. A certain woman secretly conveyed this bell to her husband, (who was confined in the Castle of Radergwn, near Warthremon, which Rhys, son of Gruffydh, had lately built,) for the purpose of his deliverance. The keepers of the Castle not only refused to liberate him for this consideration, but seized and detained the bell; and on the same night, by divine vengeance, the whole town, with the exception of the wall on which the bell hung, was consumed by fire.

Sir R. C. Hoare (ib. p. 22,) adds that the *bangu* was a hand bell, kept in all the Welsh churches before the Reformation, which the clerk or sexton took to the houses of the deceased on the day of the funeral. When the procession began, a psalm was sung; the bellman then sounded his bell in a solemn manner for some time, till another psalm

\* "The word *Cloch* would seem to imply that a hard slate or flat stone was originally used by the Cymry, to answer the purpose of a bell."—Williams's *Eccles. Antig. Cymry*, p. 188, and Dr. Pugh's Dictionary, sub voce. See, however, the observations on the Celtic word *Clocca*, in a subsequent page.

was concluded; and he again sounded it at intervals till the funeral arrived at the church. The bangu was at this period deemed sacred, which accounts for the superstitious attributes given it by Giraldus. This ancient custom prevailed till lately at Caerleon: a bell of the same kind being carried about the streets, and sounded just before the interment of a corpse; and some old people now living remember this ceremony to have prevailed in many other places.

Mr. Pennant, speaking of St. Winifred's Well at Holywell, Flintshire, says, "a bell belonging to the church was also christened in honour of her. I cannot learn the names of the gossips, who, as usual, were doubtless rich persons. On the ceremony they all laid hold of the rope, bestowed a name on the bell, and the priest sprinkling it with holy water, baptized it in the name of the Father, &c. &c.; he then clothed it with a fine garment. After this the gossips gave a grand feast, and made great presents, which the priest received in behalf of the bell. Thus blessed it was endowed with great powers: allayed (on being rung) all storms: diverted the thunder-bolt: drove away evil spirits. These consecrated bells were always inscribed. The inscription on that in question ran thus:

Sancta Wenefreda, Deo hoc commendare memento  
Ut pietate sua, nos servet ab hoste cruento;

and a little lower down was another address:

Protege prece pia,  
Quos convoco, Virgo Maria.

The name of another celebrated Anglo-Saxon saint is also connected with a bell." Aubrey, in his *Miscellanies* (p. 148) says, "At Paris, when it begins to thunder and lighten, they do presently ring out the great bell of the abbey of St. Germain, which they do believe makes it cease.<sup>1</sup> The like was wont to be done heretofore in Wiltshire. When it thundered and lightened, they did ring St. Adelm's [Aldhelm's] bell at Malmesbury Abbey. The curious do say that the ringing of bells exceedingly disturbs spirits."

J. O. WESTWOOD.

(*To be continued.*)

<sup>1</sup> This is a common practice in France and other parts of the Continent, during thunder-storms, at the present day. — EDD. ARCH. CAMB.

## ANTIQUITATES PAROCHIALES.

## No. X.

## TREF ARTHEN.

## TREF ARTHEN.

Ab his interim tenentibus et eorum successoribus per aliqua secula, major pars hujus villæ ad Gruffinum de Penrhyn, et ad Pilstonianam de Caernarvon familias descendebant, e quibus dominus Wilhelmus Griffith de Caernarvon; utrisque familiis ortus, his tenuris per eas sibi devolutis, pro suo hæredio potitus est, cujus proneptis Margareta Griffith de Trefarthen, domino Griffino Jones de Castell-march, initis inuptiis, totum inexit hæredium, hujus quoque Margaretæ filia Margareta Jones de Castellmarch hanc terram cum toto hæredio domino Wilhelmo Williams de Vaenol, baronetto, matrimonio attulit, ubi non diu perstitisset, cum dominus Wilhelmus Williams baronettus, ultimæ Margaretæ nepos, vir effersæ indolis, et male feriat consiliis nimium deditus, suam hujus villæ partem, sedem certo amenissimam, una cum toto esse, quibusdam conditionibus prætitis, Gulielmo tertio regi Angliæ suisque hæredibus (amanter nescio an amenter) in perpetuum legavit; et nunc spectatissimæ ejus viduæ dominæ Helenæ Domini Roberti Vicecomitis Bulkeley filiæ, pro dote est.

Altera pars hujus villæ nunc vocatur Tai cochion, i.e. ædes rubentes, quas Dominus Thomas Holland de Berw, miles, cujus hoc prædium erat, non ita pridem extruxerat. Hic multoties, suo solito, anni tempore moratus est: hic apothecam ad mare sitam, quippe mercaturam vir sagax exercuit, strenue fabricatam habuit. Hoc prædium cum toto hæredio Thomas ille miles, suo ex fratre nepoti, Domino Audoeno Holland he-

In time the greater part of the township descended from these tenants and their successors to the families of Gruffydd of Penrhyn, and Pilston of Caernarvon. Mr. William Gruffydd of Caernarvon, sprung from both families, possessed these tenures, which had devolved to him through them, as his own inheritance; but the daughter of his niece, Margaret Gruffydd of Tref-Arthen, conveyed the whole estate by marriage to Mr. Gruffydd Jones of Castell-march. A daughter of this Margaret also, viz: Margaret Jones of Castell-march, brought by marriage this land, with the whole inheritance, to Sir William Williams of Vaenol, baronet; but it had not continued long in that family, when Sir William Williams, baronet, nephew of the latter Margaret, a man of wild disposition, and too much given to bad counsels, bequeathed (I know not whether out of love or from madness) his own share of this township, doubtless a most delightful situation, together with all its appurtenances, on certain conditions entered into beforehand, to William III. king of England, and his heirs for ever: and now it is the dowry of his most excellent widow, the Lady Helen Williams, daughter of Robert Lord Viscount Bulkeley.

The other part of this township is now called Tai cochion, i.e. red houses, which Sir Thomas Holland, Knt., whose property it was, had not long since erected. Here he usually resided for a season of the year; and here by the sea side he had a strongly built warehouse, for, being a clever man, he carried on the trade of merchandise. The said knight, Thomas, left this property, with the whole inheritance, to his brother's son, Mr.



redi reliquit; Audoenus ille filium suum Thomam Holland hæredem scripsit; Thomæ illius filio, Domino Thomæ Holland sine prole defuncto, patruelis ejus Dominus Thomas Holland hanc terram cum toto esse adeptus est. Tertia pars hujus villæ est, que vulgo vocatur Cefn y ferwen, ab antiquis hæredibus, Griffianæ de Penrhyn familiæ, pretio facto, se contulit; ex hac ad Fachwen in agro Arvonensi, e re pertinebat; exinde ad familiam de Llandegfan, cujus Dominus Johannes Owen de Prysaddfed, jam hæres est. Terra hæc ex se maxime fecunda est, omni parte grano et gramine læta; nec arborum æstivo sole umbris, nec vivarum sepium hyemali frigore suffugiis caret; salientibus aquis refrigerii et rigationis gratia hic illic scaturit; quicquid certo, vitæ humanæ vel necessitatibus vel deliciis inservit; hic præ aliis hujus insulæ locis affatim blandeque provenit; nec uspiam puta, si daretur optio, honestiorem gratioremque vivendi et possidendi locum, quam ad hanc villam, in toto insule ambitu, a quovis, non nimis altis magnisque intuentem posse eligi, mihi facile persuasurus sum.

## BODOWYR.

Ab Offwyr, i.e. Eubatibus Druidarum sacerdotibus, hanc villam suam præ se tulisse etymologiam, nempe Bod Offwyr, mihi aliquando autumare contigit; de hac re ne verbum quidem in Regis aut Episcopi Extentis invenire liquet; non interim diffiteor me hanc cum vicina villa de Myfyryon in quibusdam chartis ad villam de Gwydryn seu hamletas vel portiunculas separatas, appertinentes reperisse; quod nihilominus toto cælo a veritate alienum existimo; potiorique ratione has binas, viz. Bodowyr et Myfyryon villas de Porthamel, adductus sum ascribere connumerandas, quoniam,

Owen Holland, his heir. This Owen appointed his own son heir; the son of the said Thomas, Mr. Thomas Holland, having died without issue, Mr. Thomas Holland, his brother's child, acquired the land with all its appurtenances. The third part of this township, which is commonly called Cefn y ferwen, came by purchase from the old heirs to the Gruffydd family of Penrhyn; from this it descended to Fachwen [Vaughan?] in Caernarvonshire; and thence to the family of Llandegfan, of which Mr. John Owen of Prysaddfed is now the heir. The land is of itself very fertile, abounding throughout with corn and grass; nor does it want the shades of trees as a shelter against the summer sun, nor of quickset hedges against the winter chill. It is here and there full of spring water, which refreshes and irrigates the ground; indeed whatsoever administers to the need or pleasure of human life may be had here more plentifully and genially than in any other part of the island. Indeed I am firmly persuaded that, if one had his choice, a more beautiful and agreeable spot to live in and to possess could not be selected in the whole circuit of the island, by any one of moderate ideas, than the township in question.

## BODOWYR.

I HAVE sometimes thought that this township derived its etymology, as it were Bod Offwyr, from Offwyr, viz. the ovatic priests amongst the Druids; but I cannot find a word about it either in the Royal or Episcopal Extents. Yet I was inclined to think that I had discovered this, together with the neighbouring township of Myfyryon, in certain deeds relative to the township of Gwydryn, whether hamlets or separate portions in it; which, nevertheless, I now suspect to be as far as possible from the truth; and I am induced by a stronger reason to ascribe these two, Bodowyr and My-

ut de hac prius enarrem, Evanum Hibernicum, vulgo Evan Wyddell, hanc villam possedissee et apud Bodowyr sedem constituisse in confesto est; sed eam villam, in qua hic Evanus Wyddel suam figebat sedem, scil. Bodowyr Regia Extenta palam prædicat villam fuisse de Porthamel, in qua Evanus ille, imprimis tenens conscribitur, quod plane evincit hanc esse partem vel hamlettam villæ de Porthamel; ideoque hallucientes fuisse, qui hac de re aliter senserunt, omnino oportet. His prætermisissis, ad rem familia accessurus sum. Ortum accepit ab Evano illo Hibernico, qui suos in hoc loco penates constituit. Is filius secundus Mereduthi Ddu de Porthamel, ex secunda conjuge, quæ Hibernia vel ex Hibernicis natales duxit natus; ea de re Hibernicus a matris gente cognominatus Evanus Wyddell unicum filium habuit nomine David ap Evan Wyddell. David ille duos progeniuit filios, Leolinum et Hwlkinum, inter quos suas dispertuit terras: Leolinus senior natu pro sua habuit Bodowyr, Berw, cum plurimis aliis in hac regione terris, quas ille duobus filiis legavit, scil. Rheso et Howelo. Rheso dedit Bodowyr, Howelo Berw, de quo infra. Rhesus ap Llewelyn de Bodowyr unum tantum habuit natum, viz. Howelum ap Rhys ap Llewelyn, qui etiam unicum filium habuit, Rhesum ap Howel ap Rhys de Bodowyr, qui repetitis nuptiis, tres habuit filios, quos suis ditavit terris. Primus ex prima conjuge fuit Hugo ap Rhys ap Howel, cui Mossoglen et Bodowyr issa. Secundus Mereduthus ap Rhys ap Howel cui Bodowyr, et tertius David ap Rhys ap Howel (vicarius de Llanidan) cui Gorsedd Wydryn pater conferebat. Mereduthus ap Rhys ap Howel, secundæ uxoris filius, apud Bodowyr ex Catherine Owen ap Meiric uxore sua, quatuor progeniuit filios, Rowlandum, Rhesum, Owinum et Davidem. Rowlandus sine prole obiit. Rhesus tunc hæres scriptus, progeniuit Jasperum Price (postmodo vicarium de Llan-

fyrion, conjointly to the township of Porthamel, since, to speak of this first, it is clear that Evan the Irishman, commonly called Ieuan Wyddel, possessed this township, and had his residence at Bodowyr; but that township in which Ieuan Wyddel fixed his abode, viz. Bodowyr, the Royal Extent openly declares to have been the township of Porthamel, and therefore they who have thought differently on the subject must have been altogether under a mistake. But to dismiss these matters, I proceed to family affairs. He who fixed his residence in this place derived his origin from the said Evan the Irishman. He was the second son of Meredydd ddu of Porthamel, by a second wife, who was by birth an Irishwoman. Being thus designated an Irishman after his mother's family, Ieuan Wyddel had an only son named Davydd ap Ieuan Wyddel. Davydd begat two sons, Llewelyn and Hwlkyn, between whom he divided his lands; Llewelyn, the eldest, had for his share Bodowyr and Berw, with several other lands in this district, which he bequeathed to his two sons, Rhys and Howel. To Rhys he gave Bodowyr, and to Howel Berw, of whom we shall speak again. Rhys ap Llewelyn of Bodowyr, had only one son, namely, Howel ap Rhys ap Llewelyn, who also had an only son, Rhys ap Howel ap Rhys of Bodowyr, who, having married twice, had three sons, whom he enriched with his own lands. The eldest, by his first wife, was Hugh ap Rhys ap Howel, to whom his father gave Mossoglen and Bodowyr Issa; the second, Meredydd ap Rhys ap Howel, to whom he gave Bodowyr; and the third, Davydd ap Rhys ap Howel, (vicar of Llanidan,) to whom he gave Gorsedd Wydryn. Meredydd ap Rhys ap Howel, son of his second wife, begat four sons at Bodowyr of Catherine Owen ap Meiric, his wife, namely Rowland, Rhys, Owen, and David. Rowland died without issue. Rhys,

idan.) Jasperus Price Henricum Pricefilium hæredem constituit. Henricus ille Mariam filiam genuit, quæ Domino Edmundo Fitzgerald (ex Giralddinarum familia Hibernica orto) nupta, hanc terram nunc possidet. In hac villa prædium de Llyslew jacet, quod olim ad domum Bodowyriam jure pertinebat hæreditario, eratque (divisione inter filios facta) e sorte Hwlkini ap David ap Evan Wyddel, quam Gronus filius Hwlkini Gwilimo ap Gryffydd ap Gwilym de Penrhyn vendidit. In familia Griffiana apud Plasnewydd in parochia de Llanidan diu substitit, usque ad Robertum Griffith, Mauritiæ hæredis filium, qui Henrico Rowlands Bangorensi episcopo vendidit, a quo item rei literariæ apud Botwnog in Llun promovendæ eleemosynario jure in perpetuum concessum est. Bodowyr ista et Cae Mickney e sorte Hugonis ap Rhys ap Howel erant, et ad Mossoglen huc usque adnexa, pertinent, quas jure matris Dominus Arthurus Owen Baronettus possidet et colonis elocat.

Terra hæc avenacei secaliceique grani bene ferax est, majorique ex parte, pecoribus alendis imprimis commoda. Duo molendina juxta se posita, suis irrotant aquis, quæ a Rowlando Meredydd, insigni illo molendinorum conditore, extruebantur.

(To be continued.)

being then nominated his heir, begat Jasper Price, (afterwards vicar of Llanidan.) Jasper Price appointed his son, Henry Price, as his heir. The said Henry had a daughter, named Mary, who, being married to Mr. Edmund Fitzgerald, (descended from the Irish family of the Geraldines) is now in possession of the land. In this township is situated the property of Llyslew, which formerly belonged by hereditary right to the house of Bodowyr, and was (when a division was made among the sons) the share of Hwlkyn ap Dafydd ap Ieuan Wyddel, which Goronwy, the son of Hwlkyn, sold to Gwilym ap Gruffydd ap Gwilym of Penrhyn. It remained in the Gruffydd family of Plasnewydd in the parish of Llanidan for a long period, until the time of Robert Gruffydd, son of Morris, an heir, who sold it to Henry Rowlands, bishop of Bangor, by whom it was appropriated for ever by eleemosynary right for the furtherance of education at Botwnog in Llleyn. Bodowyr and Cae Mickney were the portion of Hugh ap Rhys ap Howel, and they reach to Mossoglen, which has hitherto been always annexed to them. Sir Arthur Owen, Bart., owns them in right of his mother, and he lets them to farmers.

The land is rather productive of oats and rye, and for the most part is very advantageous for rearing cattle. There are two mills close to each other, and turned by the same water, which were erected by Rowland Meredydd, the celebrated mill builder.

## LETTERS OF E. LHWD.

COMMUNICATED BY W. W. E. WYNNE, ESQ.

*Oxf'd. June 16. 93.*

Sr I rec<sup>d</sup> y<sup>r</sup> obligeing Letter of May 28, and I esteem my self very happy in a correspondent y<sup>t</sup> is so able and willing to encourage me in what I have undertaken.

I am very sensible y<sup>e</sup> Gentlemen you mention are all of them able to supply me with very material Informations on this Subject. But I must chiefly depend upon your Interest in them : and my other old Fr<sup>d</sup> Mr. Rich. Jones's, for I design not any elaborate or compleat thing : but onely to add, as concisely as I can such Remarks of my Friends and correspondents, as I shall think pertinent. The doeing of it well ; would require a journey into y<sup>e</sup> Countrey ; which would take up more time and expences, than Mr. Swall (y<sup>e</sup> Bookseller concerned) is willing to allow. If what we doe now, will prove worth acceptance ; something more material may be attempted hereafter, especially if some of our more judicious and learned Gentm. shall be disposed to favour it. But to your Queries.

1. I take it for granted that y<sup>e</sup> word *Bôd*, as in vulgar Speech, it signifies the same with the Latin Verb *esse* ; so at other times it signified y<sup>e</sup> same with *esse* a noun subst. viz. a Being ; and by Degrees it came to signifie a Mansion or place where a man hath his being. Thus Hafod is doubtlesse so call'd quasi Bod haf ; which word is at present used, & I suppose was anciently appropriated, to signify a Summer hut up in y<sup>e</sup> mountains, made use of onely that time of the year ; for makeing Butter and cheese ; as they doe at present not onely about Snowdon & Cader Idris, and elsewhere in Wales ; but likewise in Switzerland and many other places amongst y<sup>e</sup> Alps. 'Tis very clear to me y<sup>e</sup> we never borrow'd y<sup>e</sup> Welch word *Bôd* from y<sup>e</sup> English *aboad* : for *bôd* is doubtless one of y<sup>e</sup> most primitive words of our language : & being but a monosyllable, is more radical or simple than y<sup>e</sup> English, which is composed of two. But enough of *Bôd*.

2 Q. Whether Swyns &c. be used by the English ? Some of my acquaintances at Queen's Coll. tell me that amongst y<sup>e</sup> vulgar people of Cumberland and Westmoreland ; 'tis very common for some old women to pretend to y<sup>e</sup> cureing of most diseases by Charms : and I doubt not but such remains of Gentilism ; may be found amongst most Nations.

3 Q. Whence comes y<sup>e</sup> Superstitious Customs of Rhamanta ? I take this to be also one of the Remains of Gentilism : and there being no light in History of our Religion whilst we were Heathen (for Tacitus his saying 'twas y<sup>e</sup> same with that of y<sup>e</sup> Gauls, makes not much) little or nothing can be sayd in this matter. I take y<sup>e</sup> proper Signification of y<sup>e</sup> word to be y<sup>e</sup> same with *darogan* ; for I imagine (tho I will not be positive) that y<sup>e</sup> first Syllable is but a compound preposition, & y<sup>t</sup> *manta* was much of y<sup>e</sup> same sense, with y<sup>e</sup> Greek word *μαντις*.

4 Q. What was y<sup>e</sup> Original meaning of Coelcerth nôs Galan Gauaf ? By y<sup>e</sup> Tradition we have of it in some places ; 'Twas in memory of some Victory over y<sup>e</sup> English. Which if true we may hope one time or other to find it recorded in some British M.S. I am apt to think that such an Antiquary as Mr. Robert Wyn<sup>1</sup> of Hengwrt was, or Mr. Maurice of Cefn y Braich, would

<sup>1</sup> A marginal note has Q<sup>r</sup> Vaughan.

presently resolve this Query. But I doubt we have not any such now in Wales: tho I would not be understood as if in regard of this I undervalued other Studies; w<sup>ch</sup> are farre more profitable, and afford no lesse Diversion. I have not time to add any more at present, nor in case I were at leasure, much more to say, than that I am.

S<sup>r</sup>

Y<sup>r</sup> much obliged & affectionat Kinsman, E. Lhwyd.

I hear several Gentlemen concern'd in y<sup>e</sup> English Counties, have allready deliverd up their parts for y<sup>e</sup> Press; so that it concerns us to hasten, least we come in y<sup>e</sup> rear, as y<sup>e</sup> W. Gentl. who attended k. J. 1. and sayd he was as good a Shentleman as those that went before, but that his Kephil was lame. Tell Cardo that I expect a ten-penny epistle from him very speedily.

For y<sup>e</sup> Rev<sup>d</sup> M. John Lloyd  
Scholemaster at Ruthyn, in  
Denbighshire.

Oxf. July 6, 93.

Dear friend

I receiv'd two letters from you, since I wrote by y<sup>e</sup> Carrier: both very instructive and obligeing. I should be more forward in my Answers, but y<sup>t</sup> I am unwilling to be too expensive to you: *neq. enim tantus cessator es, ut calcaribus indigeas*. S<sup>r</sup> Roger Mostyn is expected here from London to night, if he be not already come down. I shall apply myself to him, as you advise, & I hope to find him favourable. Your information of the names of y<sup>e</sup> Tomènydh, and of their scituation near each other, was very acceptable.

To your query whether it has been anciently, y<sup>e</sup> custom of any Nation, to tumble down stones upon their enemies, from steephills? I reply y<sup>t</sup> Pufendorff (in a h. Dutch Treatise of y<sup>e</sup> commonwealth of Europe) relates y<sup>t</sup> 1300 Switzers. (who you know inhabit such a country as North Wales,) put to flight Leopold Duke of Austria, whose army consisted of 20,000 men; after they had first by tumbling down stones upon them, brought them into confusion, and if I may trust my memory Q. Curtius informs us, y<sup>t</sup> Alexander met with such receptions now and then, in his Expedition.

A catalogue of y<sup>e</sup> Carnedheu which have been denominated from persons y<sup>t</sup> died and were probably buried there would be acceptable. We may gather from Virgil's Epitaph on Balista y<sup>e</sup> celebrated robber; y<sup>t</sup> it was an ancient custome to thro heaps of stones on y<sup>e</sup> graves of malefactors:

Monte sub hoc lapidum tegitur Balista sepultus:  
Nocte, die, tutum carpe viator iter.

I have seen a fellow march nine times about Gorphwysfa Peris a Carnedh under Snowdon hill; repeating y<sup>e</sup> L<sup>ds</sup> Prayer, and casting

in a stone at every turn : whence I am apt to imagine y<sup>t</sup> S<sup>t</sup> Peris or some one else lies buried there ; thô their tradition be onely that he was used constantly to rest there after he came up y<sup>e</sup> steep hill below it. I think with Mr. Thelwal that we are wholly in y<sup>e</sup> dark about our celebrated Helen Luedhog ; and that we have no warrantable History to prove who she was, or where she lived : but because I have had no opportunity of perusing British MSS. I can say little in this matter. I can see no reason why y<sup>e</sup> Wydhfa, should be so call'd *quasi* Gorweddfa, as Dr. Davies informs us. If we take y<sup>e</sup> word in its natural & most obvious signification, it imports a Desert or Wild place : so foxes have been some times call'd Gwyddgwn i. e. Wild dogs, as y<sup>e</sup> Irish still call them. At a place call'd Llech Idris in Trawsfynydd parish I copied once this inscription

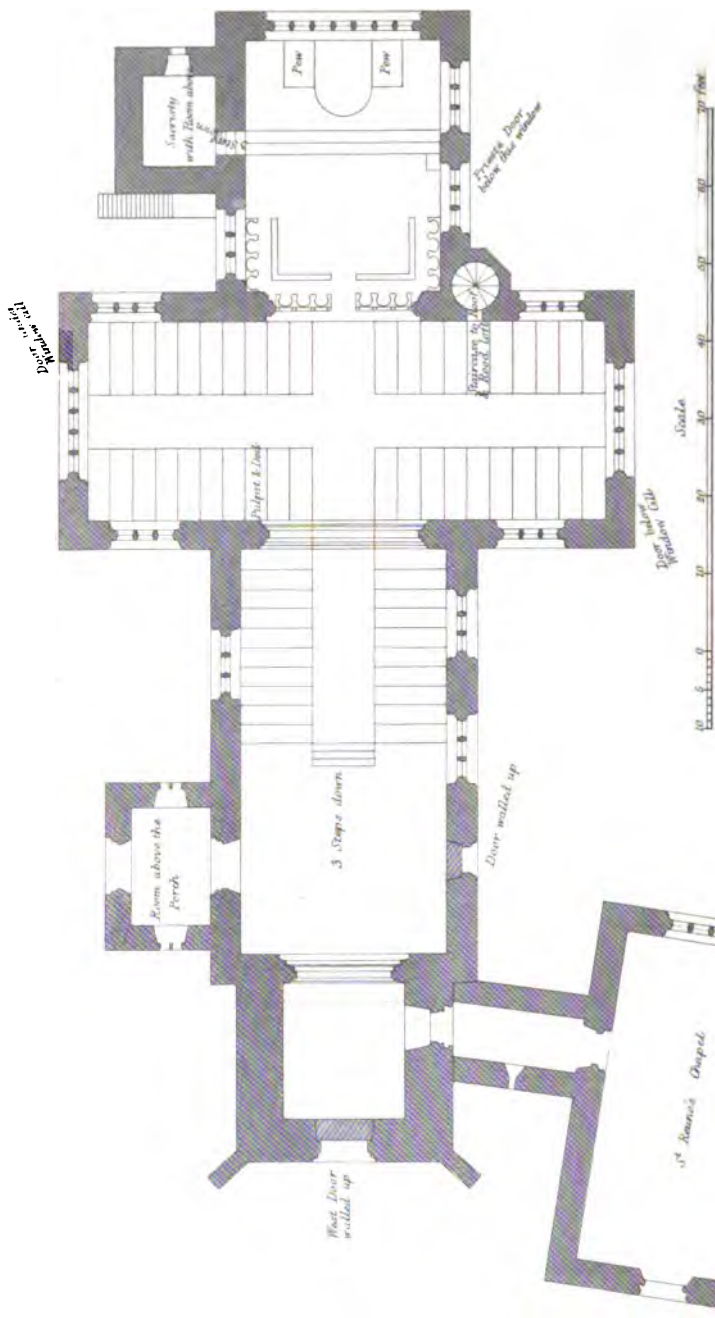
PORIVS HIC IN TVMVLO IACIT  
HOMO - - - RIANVS FVIT

The people call it very well Bêdd Porws. But this I suppose can not be y<sup>e</sup> same with that you mention from Mr. Thelwal, tho it be of y<sup>e</sup> same place, and may <sup>(1)</sup> extorted to y<sup>e</sup> same sense. I thank you kindly for your Inscription at Clocaenog. You say you have been exact in copying it : but have you no scruples left ? or may we venture to publish it, for it differs much from Mr. Camden's ? I can account for the name of Crygfryn I think very well ; for Crig signifies (*sic*) an ancient Tumulus ; thus Crig-Howel a small Town of Caermardhinshire is so called from one of these Tumuli ; where they found last year a curious collection of Silver coyns, consular, as well as Imperial. I have observ'd several others of y<sup>e</sup> ancient Barrows (for so they call y<sup>m</sup> here) call'd Crig : as Crig Iwân in Caermardhinshire. Crigmor and Crigin Herefordd in Cardiganshire, &c. and I doubt not but y<sup>e</sup> Wydhgrig (rectius forsan y Wyrddgrig) is thence denominated. Suppose (if you dare believe your guide) you employed a boy to search a whole day about y<sup>e</sup> turberies you mention, for y<sup>e</sup> Gravestone lost ? By Arian y Cor, is most commonly understood not Roman coyn but old English coyns. The time y<sup>t</sup> I give you to inform y<sup>r</sup> self in y<sup>e</sup> Antiquities of y<sup>r</sup> country (as occasion shall be offer'd and as you find your self at leasure) is as long as you can take delight in it : but I have promised to have my task ready by y<sup>e</sup> last of August : which will be but a small matter of what I hope we shall pick up in seaven years ; for I have no thoughts of neglecting this Study as long as I live.

I have seen y<sup>e</sup> places call'd y<sup>e</sup> Pedestrau & Equestrau. But this later (if they shewd me y<sup>e</sup> true place so denominated) was not by y<sup>e</sup> place where y<sup>e</sup> Roman Horse swam over. I shall enquire farther into y<sup>e</sup> Paper you mention at Lhŷn, about y<sup>e</sup> Extent of North Wales. Dr. Davies under y<sup>e</sup> word Cyffin tells us y<sup>e</sup> confines of Gwynedh & Powys. One Mr. John Aubrey, Fellow of y<sup>e</sup> Royal S. shew'd me once a letter of Mr. Wyn's of Cerig y Drudion, which is perhaps y<sup>e</sup> paper you mean. But I have it not, nor ever had it. I know he's

(<sup>1</sup>) The word *be* is here, no doubt, unintentionally omitted.





GROUND PLAN OF CLINNOG FAWR.

Trace of a window  
walled up here



able to give a Beginner in these Studies considerable information ; and therefore should be very glad to receive anything of his : y<sup>e</sup> more y<sup>e</sup> better. Mr. Camden says nothing of Edernion and Glyn Dowerdwy, and very little at all of Merionydshire ; but has left Mr. Jones and you elbow room enough. I would gladly go to y<sup>e</sup> charges of transcribing y<sup>e</sup> names of y<sup>e</sup> Parishes from y<sup>e</sup> Registers of Bishops' courts. What you tell me of Mr. Mostyn is most acceptable news. I shall be sure to observe his commands in not mentioning his name, and in any other injunction he's pleased to lay on me. Mr. P. of Mathavarn has promised me Mr. Pr. of Llan Vyllin's notes. As for miracles and y<sup>e</sup> old saints, I'll not meddle with y<sup>m</sup>. *Molliter ossa cubent ; quiescant cineres.* Adieu.

E. Lh.

For y<sup>e</sup> Reverend Mr. John Lloyd,  
Scholemaster of Ruthvyn  
in Denbighshire,  
North Wales.

Chester post.<sup>1</sup>

## ARVONA MEDIÆVA.

### COLLEGIATE CHURCH OF CLYNNOG FAWR, CAERNARVONSHIRE.

#### No. I.

(*Read at Aberystwyth.*)

THE earliest account of the foundation of a Religious House at this place is that given in the Legend of St. Beuno, published by Bishop Fleetwood in his *Life of St. Winefred*; and in translations from the original MS. of the legend, preserved

<sup>1</sup> On the back of this letter is the following entry, in the handwriting, apparently, of the Rev. John Lloyd :

“Queries put to my Brother by E. C.

1. At Cefn Caer, y<sup>e</sup> Antiquities found there.
2. W<sup>t</sup> ancient Priviledges belong to Dinas of Mouthwy.
3. Dôl-Gelleu unde dicta.
4. It. Ardudwy.
5. Unde Harlech ? An Caer Colun or Colyn.
6. An Lle Herbert ?
7. De Traeth-Mawr & Traeth-bychan.
8. De Sarn Elen.
9. De Caergai.
10. An Dee sit Du in any part of Wales.
11. De Llyn-Tegid, an Pimblemere sit corrupté Penllm-mere.

in the library of Jesus College, Oxford. The words of the legend are as follows:—

“But the greatest man that believed was Cadvan, king of North Wales, who gave Beino a great deal of land. And when Cadvan died, Beino went to visit Cadwallawn, Cadvan's son, who succeeded him in the kingdom of North Wales. And Beino begged to have the land Cadvan had promised; for he had there no place to worship God, or to dwell in. Then the king gave Beino a place in Arvon, called Gwaredog. [Gwaell.] And Beino gave the king a gold sceptre, that Cynan, the son of Brochwell, had given him at his death,—which sceptre was worth sixty cows. And there Beino built a church, and began a wall about it. And on a work-day when he was making this wall, and his disciples with him, behold they saw a woman with a little child in her arms, begging of Beino to bless the child. ‘Stay woman, a little,’ said Beino, ‘till we finish this work.’ And the child cried, and would not be pacified. Then Beino asked the woman wherefore the child cried. ‘Good Saint,’ answered the woman, ‘he has good reason.’ Beino said, ‘What is that reason?’ ‘Why, without doubt, the land which thou possessest and buildest on,’ said the woman, ‘is the inheritance of this child.’ Then Beino bid his disciples withdraw their hands from the work, while he baptized the child, and to prepare him his coach,—‘and we will go with this woman and her child, to visit the king, who gave me this land.’ Then Beino and his disciples set out with the woman and her child, and came to Caer Seint, [Segontium] where the king was, (now called Caernarvon.) Then Beino spoke to the king, ‘Why hast thou given me another man's land?’ ‘And who,’ said the king, ‘doth claim it?’ Beino said, ‘The child that is in that woman's arms, is heir to this land.’ And Beino said, ‘Give the child his land, and give me other land in its stead, or return me the present I gave thee,—that is the sceptre.’ But the oppressing and proud king answered, ‘I will not change the land: and the present thou gavest me I have given it to another.’ Then Beino was very wrath, and said to the king, ‘I will pray of God that within awhile thou mayest have no land at all.’ And Beino went his way, and left him accursed. Now there was one Gwyddeint, cousin-german to the king, who followed after Beino, and overtook him the other side of the river Seint, where Beino

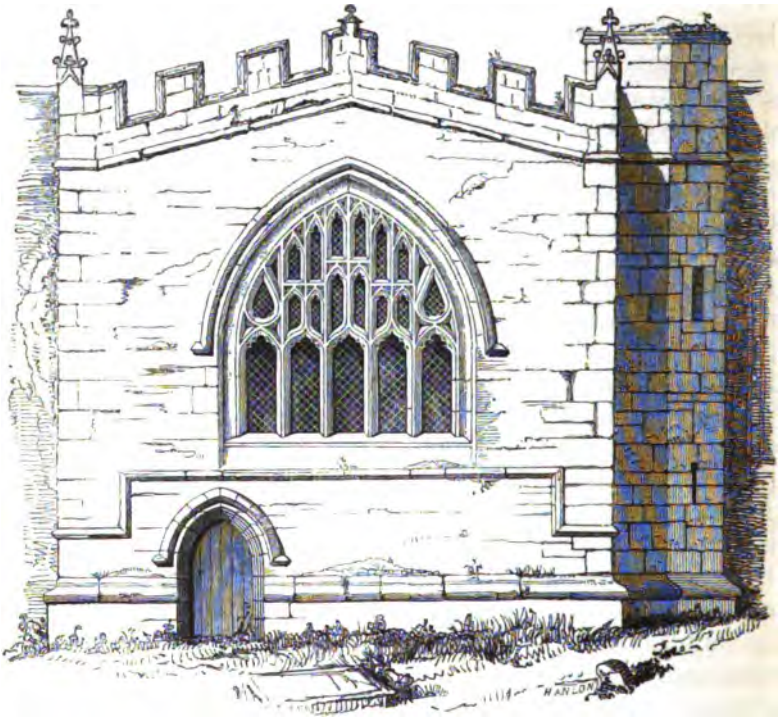
sate on a stone by the river side: and he gave God and Beino, for his own soul and the soul of Cadwallawn his cousin-german, the town of Celynog, for ever, without any rent or service accruing therefrom; and made a good title of it. And there Beino wrought many miracles, by the help of God, which no man could number."

Wynne, in his *History of Wales*, or rather Dr. Powell, whose work Wynne augmented and re-edited, gives a similar statement. The account given by Mr. Joseph Lord, of Caermarthen, in Browne Willis's *Bangor*, and the remarks of Pennant, are to the same effect. Lord observes, that when St. Beuno had constituted his House, and had become abbot of it, he had other priests under him, who "went over the country preaching the gospel, doing the other duties of their function, and erecting chapels, which became dependent on Clynnog, as their Mother Church." This latter statement is so consonant to what we know from other sources of the British Church, that we may well give credit to its correctness; but whether the precise date of 616, assigned by some for the first settlement of Clynnog, be correct or not, we have no means of determining.

Professor Rees, in noticing St. Beuno, says that, "he was the son of Hywgi or Bugi ab Gwynllyw Filwr, and Perfferen, daughter of Llewddyn Llwyddog, of Dinas Eiddyn, in the North. He was, therefore, nearly related to Cattwg, and Kentigern, with the latter of whom he was contemporary. Few particulars of his life are known, though it must have extended into the following century, as it is recorded that he founded a religious society at Clynnog Fawr, in Caernarvonshire, in 616. The land, upon which the college or monastery of Clynnog was built, was granted by Cadfan, the reigning prince of North Wales, to whom St. Beuno gave a small golden sceptre, as an acknowledgement for the donation. He was, in his old age, one of the instructors of Gwenfrewi or St. Winefred. His festival is April 21; and the churches and chapels dedicated to him, are the following:"—The Professor then adds a list of eleven churches or chapels in different parts of Wales, including Llanfeuno, in Herefordshire.

It would be a gratuitous presumption, in the absence of all documentary evidence, to say anything concerning the rule or order by which St. Beuno and his religious brethren

bound themselves. They were, probably, of that simple religious fraternity which tenanted the great monastery of Bangor Iscoed, on the Dee, and which peopled Ynys Enlli, Ynys Seiriol, and other holy retreats, in the earlier days of Christianity in Britain. And, in all probability too, the buildings that they inhabited were as simple as themselves; though of these no trace is left. It is to this period that



Coll. Church of Clynog Fawr.

must be referred the forming of the holy well named after St. Beuno, which still exists, but in a condition that reflects no credit on the taste, to say nothing of the devotion, of the district; and the foundation of that church or chapel of St. Beuno which adjoined the larger building, but has since been replaced by an edifice of later date. We might conjecture that this chapel stands on the identical site of the original oratory of St. Beuno; and might quote the parallel instance of the chapel of St. Eilian, in Anglesey. St. Beuno's grave, according to the unanimous voice of tradi-

tion, is to be found within it: and we are inclined to fix on this spot as the cradle of the rest.

Browne Willis's friend, Mr. Lord, closes his account of Clynnog, with the following tradition:—"The men of Clynnog have a tradition that St. Beuno caused the materials that were used in building the church to be landed on the shore just below it. The place where they suppose these materials were landed, is a flat sand, on each side which are mountains of pebble-stones, which oftentimes in storms entirely cover the sand, almost even with the rest, by the violence of the sea; however, it becomes in a little time as even as before, the pebbles being all swept away into their wonted places, which thing is much taken notice of by the inhabitants."

Leland, in his *Itinerary*, vol. v. p. 15, says, "Clunnok Vawr, a Monasteri sumtime of White Monkes, suppressed many years ago. But the original of this Monasteri was by S. Benow, of whom mention is made in S. Wenefride's Life. The White Monkes were of a newer foundation. Guithin, uncle to one of the princes of North Wales, was the first giver of Clunnok village and place to Bennow. The church that is now ther with cross isles, is almost as bigge as S. Davide's, but it is of a new worke. The old chirch wher S. Bennow liyth is hard by the new. This Clunnok stondeth almost on the shore of the maine sea, a x miles above Cair Arvon, towards the counteri of Lline."

If by "White Monks," are meant brethren of the Cistercian Order, then the conversion of St. Beuno's House into one of their fraternities must have been subsequent to A. D. 1128, the time of their first introduction into England. It is known that their brethren of Bardsey were also called *Canonici Albi*, though they may have been Augustine Canons, and that in this portion of Wales the Cistercian Order prevailed: but it has been observed, that Clynnog could not have continued very long under this rule, since in the Taxation of Pope Nicholas, in A.D. 1291, no mention is made of any such brethren at Clynnog, but the clerks then resident were termed "Portionists," and therefore formed what we now understand by a Collegiate or Capitular Body.

The extract from the Taxation is as follows:—

"Portio Magistri Aniani Rufi in Ecclesia de Kelynock Vawr, ix. m. et dim.

Portiones Wilhelmi Parvi et obventiones viii. m.

Portio Matthei Capellani in Eadem, vii. m. et dim.

Portio David Capellani in Eadem, vii. m.

Portio Magistri Johannis Capellani in Eadem vii. m. et dim."

It may perhaps be inferred from this, that Anian Goch was the Rector or Head of the collegiate body, and that the other four were the whole of the religious brethren. The name "Magistri," may have been applied to two out of their number, on account of their being graduates of some university.

A notice, not of the religious house itself, but of certain lands belonging to it, exists of a date anterior to that given by the great antiquary Leland. This is to be found in the Extent of the county of Caernarvon, made about the 26th year of Edward III., wherein it is stated that the vill of Clynnog is held freely of St. Beuno; though certain feudal services and payments are admitted as due from it to the prince. The same is stated also of other villis in the county of Caernarvon: and the total sum paid per annum into the public exchequer, by the vill of Clynnog itself, is there estimated at 8s. 8d.

A profound silence is maintained in history upon the fortunes of this religious foundation until we come to the reign of Edward IV., when we find a charter from that king reciting and confirming former grants of a very remote period, and from which we may perhaps infer that the establishment had been damaged by accidents of war and ravages of time. This charter is printed in the *Record of Caernarvon*, pp. 257, 258; but either the copy of the older charters or grants there recited must have been highly incorrect in their orthography, or else the transcribers of the MSS. have made so many errors, that this portion of the document is scarcely intelligible. We are, however, able to supply the deficiency in a most satisfactory manner, by means of an old transcript from the MSS. of Robert Vaughan, of Hengwrt, who probably took his own copy from the original as it then existed in the office of the auditor of North Wales. This later copy, itself a document of nearly a century and a half in date, has been communicated to us in the most obliging manner by the Rev. John Jones, of Llanllyfni, an antiquary who, for Caernarvonshire, and other districts of North Wales, has

accumulated vast stores of the most valuable information, both documentary and traditional.

*From a MS. communicated by the Rev. John Jones, Rector of Llanllyfni, 1848, entitled "Queries for Carnarvonshire."*

Q. Whether any acc<sup>t</sup> of the founda<sup>o</sup>n of the old monastery of Clynnoc Vawr further than in the Monasticon? When the church became collegiate? and whether there be not now portionists belonging to the same, and how many? I find 5 portionists temp. Ed. i<sup>mi</sup>.

A. There is a tradition among y<sup>e</sup> vulgar that the monastery (or rather y<sup>e</sup> old church as they call it) of Clynnoc fawr was burnt, and Dr. John Davies, in his Welsh Dictionary, maketh men<sup>o</sup>n of a book called Tiboeth, being St. Beuno's book, w<sup>ch</sup> was in the church of Celynnog in Arvon, with a black stone thereupon, which book had been writ by Twrog or Tauricius, Beuno's amanuensis, in the time of King Cadfan, and escaped the being burnt when the church was consumed. Tiboeth quasi Diboeth ἀκαυστος. Thomas Willielmus Medicus, author of the Latine-Welsh part of the said Dictionary, says he saw that book anno 1594; but no tidings of it now for a long time, or rather never indeed since. When the church was consumed I canot tell, but I find the countries of Lleyln and Celynnog Vawr were spoiled anno 970. Dr. Powel, p. 65. The chancel window of the present church there, as appeared by an inscription of late years remaining thereon undefaced, was glazed anno 1384, w<sup>h</sup>. . . . . but whether y<sup>e</sup> church itself might be ab<sup>t</sup> that time erected I know not. What time it became collegiate I cannot set forth, but that it is a collegiate church is undoubted; and there were vast possessions belonging to it, as that great and learned antiquary, Mr. Robert Vaughan of Hengwrt in co<sup>m</sup> Merioneth setts forth in manner following, viz<sup>t</sup>.

Ex parte Galfridi Trefnant nunc Præpositi sive Rectoris Ecclesiæ Collegiatæ de Clynnoc Vawr &c.

Quidam Gwitheint dedit propriam villam suam de Clynnog Vawr Deo et S<sup>co</sup> Beunoni, tunc Abbati Abbatix de Clynnoc Vawr, pro animâ suâ et animâ Consobrini sui Catwallani sine censu regali et sine . . . . . (sic) alicui quam diu fuerit lapis in terrâ; ac personæ subscriptæ dederunt Deo et S<sup>co</sup> Beunoni terras subscriptas sicut Gwitheint dedit Clynnoc Vawr, viz<sup>t</sup>.

Cadwalader Rex dedit Graianog.

Tegwared Reg. dedit Porthamel. Porthamel was Llowarch ap Brân one of y<sup>e</sup> 15 tribes of Wales his possession and inheritance in y<sup>e</sup> time of Ed. y<sup>e</sup> 3<sup>rd</sup>. Cynvrig ap Meredyk ddu was owner thereof, descended from y<sup>e</sup> 8<sup>d</sup> Llowarch.

Chappel } Mervyn Princeps dedit Carnguwch. This was held of  
dedicated } the king as appears by y<sup>e</sup> Extent made  
to Beuno. } A. 26 Ed. 3<sup>th</sup>.  
Kadwgan ap Kynvel dedit Bodveilion in Lleyne and  
Bodvel. This likewise held of the king.

Church } Rodri filius Mervyn dedit Denio.  
dedicated } Gryffyth ap Tangwm dedit 3<sup>m</sup> partem Maestrev.  
to Beuno. }

Idwal dedit Penrhos. Quære if Penrhos in Twrcelyn in Anglesey.

Rodri dedit 3<sup>m</sup> partem Neugwl. This was the prince his mannor, as appears by the s<sup>d</sup> Extent 26 Ed. 3<sup>th</sup>.

Greau (?) dedit Gorwyn vel Corwyn.

Rodri filius Idwal dedit Botelog. This held of the king as per extent.

Gwithener filius Tridoc dedit Llanllyfni et Aber Seint. Llanllyfni held freely of St. Beuno.

Cadell dedit Cilwel.

Tridoc dedit Coret Gwrvin vel Gwrvai a sylva usq. mare.

Idwal dedit Clynnoc Vechan. Clynnoc Vechan alienated likewise, when I cannot set forth.

Cadell ap Rhodri dedit Brynhudigen.

Idwal dedit Aberbreint. This came into the king's hands before the dissolution of the monastery, as most do think; half thereof belongs to the Bishop of Bangor.

Anarawd filius Rodri dedit Yscalhen in Creudhyn.

\* Chappel } Cadell dedit\* Botwnog & Llwyn Dynwal. These are  
dedicated } still held free under Beuno.  
to Beuno. }

Rhodri ap Mervyn dedit Pryscol & Nant Soch in Lleyne.  
Cynan filius Hyvael dedit Botelias in Lleyne. Botelias in the parish of Pistyll held of the king as per extent 26 Ed. 3<sup>th</sup>.

Anarawd dedit Bodegwyn.

Cadell dedit Eithinog. Eithinog was a villa nativa of y<sup>e</sup> king temp. Edw<sup>d</sup> 3<sup>th</sup>.

Rodri dedit Llannor in Lleyne. Llannor held of the king temp. Edw<sup>d</sup> 3<sup>th</sup>.

Anarawd filius Mervyn dedit Dol Belyn (forte Dolbenmaen). This likewise a villa nativa temp. Edw<sup>d</sup> 3<sup>th</sup>.

Greax filius Iwon dedit Dolcoedog, (Dolcadog?)

Griffith ap Llewelyn dedit Aberllyfni. This is a fishery held now of the crown.

Elived filius Madoc dedit Maesang (forte Maesawg) in suis terminis.

Iago filius Idwal dedit Bryn Erit (forte Bryn Eryr.) This held freely under St. Beuno.

Griffith ap Llewelyn dedit Trefrew.

Cadwgan dedit Llanvawr in Lleyne. Held of the king temp. Edw<sup>d</sup> 3<sup>th</sup>.



Gruffydd ap Llewelyn dedit y Vaenol.

Lunlïon at̃s Coulïon filius Llawfron dedit Hirdref in Lleyn.

This a villa nativa tempore Edw<sup>di</sup> tertii.

Jonas dedit Bodegros. Held likewise of the king temp. Ed. 3<sup>ij</sup>.

Rodri filius Mervyn dedit Mowedd.

Cadell filius Rhodri dedit Penhyddgen, held of the king tempore Ed. 8<sup>ij</sup>.

Griffith ap Llewelyn dedit Treflech, held likewise of the king, tempore Edw. 3<sup>ij</sup>.

Rodri dedit Penrhos in Twrcelyn.

Howel filius Cedell dedit duas partes Llecheiddion (fortasse Llecheiddior) held of the king 26 Ed. 8<sup>ij</sup>.

Griffith ap Llewelyn dedit Rhoswen issa.

"All these are but an enumeration of y<sup>e</sup> several gifts of good and pious persons, whereof there was several and pticular charters, (as may be supposed,) but how a great many of these possessions came to be alienated from the uses designed by the several donors I cannot sett forth; but that it was so appears plainly above. I know of noe portionists belonging to the collegiate church of Clynnoc Vawr at this time save the rectory of Llan Unda and Llanvagan in Carnarvonshire, near the town of Carnarvon. There are many churches dedicated to St Beuno in the counties of Carnarvon and Anglesey, and elsewhere in North Wales, but whether they any or w<sup>ch</sup> of them might be portionists to y<sup>e</sup> Church of Clynnoc Vawr, I am altogether ignorant of.

"The township of Clynnog Vawr is held freely under St. Beuno this day."

The charter of Edward IV. commences by reciting the above charter, a grant of Gwitheint, and then refers to other grants by the same personage; but here the language of the printed document is so obscure that all that we can deduce from it is that the church had originally the right of sanctuary. This document declares that it was an abbey, but that not many years after its foundation it was destroyed and desolated in the Welsh wars, and that the foundation was changed into that of a collegiate church. It then brings forward the "rector" of the church, under that title, complaining to the king that the privileges of his church are not respected; whereupon the monarch, declaring that he is desirous of increasing, rather than diminishing, these rights and privileges, confirms all former grants to the rector, and interdicts all his officers and other persons whatsoever from molesting him in the enjoyment of them.

No date is given to this document; but it is decidedly of

the reign of Edward IV. and we are inclined to connect it with the erection of the church as it now stands. This edifice was built previously to Leland's time, appearing to be of the latter half of the fifteenth century; and probably whatever rector it was that had interest enough to obtain this new charter, the same possessed sufficient influence and spirit to find funds for the erection of a new and handsome building.

We find no mention made of the revenues of this church at the time of the dissolution of the monasteries; but doubtless the "portions" of the church did not escape the rapacity of the king's commissioners on that occasion; and subsequently the appropriation of the great tithes and the rectorship was made in favour of the head of Jesus College, Oxford.

The following entries relate to the offerings formerly deposited in the chest of St. Beuno, kept within this edifice:—

CLYNNOG FAWR. COM: CAERN:

*From the MS. communicated by the Rev. John Jones, Llanllyfni, 1848.*

	December y <sup>e</sup> 3 <sup>rd</sup> , 1688.
Taken out of y <sup>e</sup> bon of broad money.....	4 : 2 : 6
Of all sortes of groates .....	10 : 5 : 0
Of four pence halfe pence .....	0 : 4 : 11
Of small moneys .....	0 : 8 : 0
Of read (?) moneys .....	0 : 7 : 10
One broken sixpence and one gro (?) nigh 3 <sup>d</sup> .....	
	<hr/>
tot.	15 : 8 : 3

The following extracts from the *Myfyriun Archaiology*, vol. i. p. 432, for which we are indebted to the Rev. John Williams, M.A. of Nerquis, record the burial of Hywel ap Gruffudd in the church of St. Beuno or Clynnog Vawr:—

To Hywel ap Gruffudd.

The red-weaponed chief, the ruler of the golden region of costly wine,  
Lies in the corner of the blessed *choir of Beuno*;  
The mighty high-famed leader, daring as Clydno;  
Silent are his remains within their oaken cell.

Concealed in the earth a fair and worthy Welshman lies,  
 He was a promoter of battle — a generous benefactor :  
 The receptacle of the dead contains our brave gift,  
 Underneath *Celynog*.

The floor of *Celynog Vawr* veils him over : —  
 Woe at length to his dependants : —  
 The battle flowed with gore—illustrious was his praise—bloody  
 his sword : —  
 The path of the spear, the course of the javelin, are now in the  
 grave.

*Risserdyn*, 1290 — 1340.

Elegy on Hywel ap Gruffudd ap Tudur.

In the ground of *Beuno's Church*,  
 The grave has decked itself with the golden sword — the lock of  
 battle — and the azure coat of mail,  
 Of a man of steel-like course, and of equal praise with Clydno :  
 Woe to his kind that he is no longer alive.

*Gruffudd ap Maredudd*, 1310 — 1360.

Hywel ap Gruffudd was of the "Tudur of Penmynydd" family. The name of "Howel ab Gr. ab. Tudur" occurs in the Clynog pedigree (Lewis Dwn, vol. ii. p. 245,) his daughter having been married to one of the Clynog family.

In the "Life of Gruffudd ab Cynan," printed in the *Myfyrian Archæology*, vol. ii. we read that he bequeathed twenty shillings to Christ Church in Dublin, where he was bred and born; the same to all the principal churches in Ireland; the same to the church of Menevia, (St. David's); the same to the monastery of Chester; the same to the monastery of Shrewsbury; more to the church of Bangor; ten shillings to Holy Head; as much to Penmon; as much to CELENAWC [i.e. Clynog]; as much to Bardsey, Meivod, Llanarmon, Dineirth, and many of the other principal churches. H. L. J.

(*To be continued.*)

## NOTES FROM THE RECORDS OF INQUISITIONS,

HELD FOR THE COUNTY OF MERIONETH,

In the reigns of Edward III., Richard II., Henry VI., Henry VII.,  
 and Henry VIII.

No. IV.

Inquisitio capta &c : — Rys ap Gruffith ap Griffri, Howell  
 ap Gruffith Derwas, Rys ap Gruffith ap Aron, Howell ap

Madoc ap Jeuan ap Enion, Gruffith Vychan ap Llewelyn Sais, Jeuan ap Llewelyn Sais, Gruffith ap Llewelyn Sais, Grono ap Meredith ap Tudur ap Grono, Howell ap Meurig, *Howell ap Llewelyn ap Gruffith Ddu*, Rys ap Jokus ap David Moyl, Howell ap Rys ap Howell Vychan, et Rys ap Gruffith ap Jeuan Vychan, [qui dicunt] quod Meredith ap Jeuan ap Llowargh, de ffestinioc, de bonis Jokus Vawr, et Rys ap Llewelyn ap Dicws, furat [sic], de bonis Llewelyn ap Einus Bach, apud Maentwrog; et Jeuan ap Llewelyn ap Dicws, de Trawsfynydd, &c: de bonis Edd ap Einus Baz [Bach].

Tanno verch Jeuan Vychan ap Jeuan ap David Ddu, de Towyn, 34 Henrici 6.

Howel ap Juaf Lloyd, et David ap Juaf Lloyd, 34 Henrici 6.

Thomas ap Llewelyn ap Madoc, Senescallus de Edernion, apud Cynwyd, per sacramenta David ap Madoc Lloyd, David ap Gruffith ap Jeuan Lloyd, Llewelyn ap Jeuan ap Jeuan ap Llewelyn Ddu, Jeuan ap Howell ap David, David Lloyd ap Blethin, Meredith ap Dicws ap Enion, Jeuan ap David ap Madoc Coz [Coch], Howell ap Gutto, Dio ap Madoc ap Adda, Richard ap Madoc, Dio ap Jeuan Hydur, Gruffith ap Jeuan ap David, Jenkin ap Madoc ap Jeuan, qui dicunt quod Hwlkyn ap Howell ap Enion, de Elernion,<sup>1</sup> furat [sic].

Rys ap Jeuan ap Llowargh, Coronator, supervisit Gruffith ap Tudur ap Jeuan ap Gwilim.

Inquisitio apud Dolgelley, 35 [Henrici 6] Meuric Vachan, Gruffith ap David Vaughan, Ithell ap David Vaughan, Guttyn Lylly, Jeuan Vychan ap Gr' ap Gwyn, Jeuan Lloyd ap Griffri ap Gwyn, Madoc ap Enion Varch, Rys ap Gruffith ap Jeuan Vychan, David ap Howell ap Enion ap David ap Predur, David ap Jeuan ap Tudur, Jeuan ap Ynyr Baz [Bach], David a...<sup>2</sup> Gof, Gruffith ap David ap Jeuan ap Madoc, Gruffith ap Ynyr Baz, qui dicunt quod Jeuan Vychan ap Jeuan Morgannwg, [et] Guttun Hir ap Meredith ap Rys, de Llanwrin, felonice de bonis Howell ap Ynyr ap Howell, et Meurig ap Ynyr ap Howell, apud Dolgleader [sic].

Gruffith ap Meredith ap Howell, Jeuan Vychan ap Gruffith [or "Griffri," see preceding inquisition] ap Gwyn, Llewelyn ap Howell ap Tudur, David ap Jeuan ap Tudur, Gruffith ap Edeneved ap Griffri, Meredith ap Llewelyn ap

<sup>1</sup> Query, "Edernion"? Elernion is in a remote part of Carnarvonshire.

<sup>2</sup> Illegible; probably "David ap Gof."

Jeuan Goz [Goch], David ap Howel ap Enion ap David ap Predur, Gruffith ap David ap Jeuan ap Madoc, Gruffith ap Ynyr ap Howell ap Jeuan ap Meilir, Gruffith ap Ynyr Goz [Goch] ap Jeuan ap Enion, Madoc ap Enion Varch, Enion ap Howell ap Llewelyn, Rys ap Howell ap Cadwgan, &c. [?], quod David Goz [Goch] ap Griffri ap Jeuan ap Meilir, et Howell ap David ap Jeuan ap Griffri ap Meilir, et Howell ap David ap Gr' ap Jeuan ap Meilir, de Carno. [The sentence is not finished in Mr. Vaughan's MS.]

Ego Vivian Palcus vicecomes comitatus Merioneth super sacramentum presento quod cum dominus princeps mandat [sic] mihi prefato vicecomiti ac omnibus Raglotis et Ringildis comitatus predicti [per] breve suum clausum, huic scedulo annexato, &c. demonstraui Ithell ap Jorwerth ap Enion, Raglodo de Ardudwy, ac Howell ap Meredith ap Jeuan Lloyd, de Llanvrothen, et Gruffith ap Jeuan ap Gruffith, Ringild de Trawsfynydd, de vwchartro.<sup>1</sup>

Gruffith Vychan ap Llewelyn Sais, de Llanddwywe, gent., Howell ap Gruffith ap Tudur, de Llanaber, gent., et Jeuan ap Howell ap Jeuan ap Llewelyn, Ringild [sic] de Isartro. Edeneved ap Jorwerth ap Enion, de Cynvel, in comitatu [predicto], Ragloto, de Estimaner, illis [sic] corpus [or "corpis" for "corporis,"] Gruffith ap Dicus Chwith.

Vivian Palgus, vicecomes comitatus Merioneth. Inquisitio apud Dolgelley, anno 36 Henrici 6 per sacramenta Gwylim [?] ap Gruffith Derwas, Jeuan Vychan ap Gruffith ap Gwyn, Gruffith ap Ynyr ap Llewelyn ap Howell, Jeuan ap Ynyr Bach, Dio ap Howell ap Enion Penllwyd, Jeuan Llwyd ap Howell, Dio ap Howell ap Enion ap David ap Predur, Gruffith ap Ynyr Coz [Coch], Gruffith ap y Goz [Goch], David ap Gof, Rys ap Howell Cad', Griffri ap Llewelyn ap Gruffith Lloyd, Ynyr ap Enion Vardd, qui dicunt super sacramenta quod Jeuan ap Jeuan Morgan<sup>o</sup> furat [sic] equum de bonis Enner Ddwy, apud Garthmaelan.

Jeuan ap Phylip ap Jeuan y Glyn, de Trefeglwys, 35 Henrici 6 furat [sic] 8 vaccas de Madoc ap Dio ap Gwyn, de Kevenrhos.

\* \* \* \* \*

<sup>1</sup> Sic; should be, probably, "de Trawsfynydd, Ringildo [or Ringildis] de vwchartro."

per sacramenta ap Jeuan ap Rys, Meredith ap Tudur Grono, Llewelyn ap Gruffith ap Rys, Howell ap Meredith ap David, Grono ap David ap Llewelyn, Jeuan ap Llewelyn ap Jeuan ap *Goilgom* [?], Grono ap Tudur ap Grono, David ap Vichan, Howell ap Jeuan ap Jorwerth, Madoc ap Jeuan ap Cott, Llewelyn ap Jeuan ap David Wyn, David ap Gruffith ap [sic], Madoc ap Jeuan ap Llewelyn Ddu, David ap Tudur ap David, Gruffith ap Grono Veddig, Ithel ap David ap Llewelyn, &c., quod [sic] Jeuan ap Owen ap Rys Vachan de Parochia de *Brÿmair* [?] [probably Llanbrynmair], yoman, et Gruffith Goz [Goch] ap Meredith ap Gruffith ap Griffri, de Mowthwy, vi. [sic] de bonis Llewelyn ap Adda ap Gwehevyn; et quod Gwilim ap Guttyn Vryz, Jeuan frater eius, Tudur ap Dio Ddu, et Jeuan Wylt, de Garthbeibio, furat [sic] 30 vaccas, de bonis Gruffith ap Jeuan ap David ap Jevan Penaran, apud Gweherin; et quod Guttyn ap Rys ap Ynus Goz [Goch], [et] Jeuan ap Owen ap Rys Vychan, de Mazynlleth [Machynlleth], equos de Gruffith ap Jeuan ap David ap Jeuan Penaran [sic]. Rotulus 240.

Madoc ap Jeuan ap Gwyn, de Llandecwyn, &c., Tudur ap Dio, de Trawsfynydd, David ap Dio dduy, de eadem, Matto ap Jeuan ap David, de Llanvair [sic]; et quod Madoc Lloyd ap Jeuan ap David ap Philip, de Llanvair, John ap Dicus Chwith, de Llandanoc; et quod Edd ap Jeuan Bellyn, de Llanvair, et Howell ap Jenkyn ap Jeuan ap Enion, et Jeuan Vychan ap Dicus ap Gethin [sic], et Vivian ap David ap Jeuan ap Teg', de Llanvair, et David ap Jenkyn ap Enion Ddu, prostraverunt quere' domini Regis.

Gruffith ap Howell ap David ap Madoc, de manerio Estimaner, 37 Henrici 6. 242.

Meredith ap Jeuan Kenheliat, de Penniarth, 36 Henrici 6.

Richard Bamfyl [?] coronator, anno 36 Henrici 6, supervisit corpus Elys Molyneux, &c. Juratores dicunt quod Howell ap Gruffith ap Enion ap Glascrach, de Llanvrvyl, Gruffith ap David Whith de Llanvzwllin [Llanuwchllyn], et Jeuan ap Jeuan Bach ap ap [sic] Madoc ap Daywyn, de Mazynlleth [Machynlleth], et Rys ap David ap Jeuan ap Howell Ddu, de Pennal, interfecerunt Eliam, &c. 244.

Jeuan ap David [sic].

Henrici 8, 6. 1514.

Cymortha<sup>1</sup> statutum. William ap Jenkin ap Jorwerth, de Dolgell[ey], gent., ordinationes contra Cymortha minime ponderans, anno 4 Henrici 8, vi et armis, apud Dolgell[ey], de Gruffith ap Howell ap Jeuan y Dre, vnum bovimculum, de Rys ap Jeuan ap David I. de Llewelyn ap Jeuan ap Meuric I. de Llewelyn ap Howell ap Edeneved I. de Bedo ap Jenkin I. de John ap David ap Jeuan I. de David ap Jeuan ap David I. de Elisse ap David ap Grono, William ap David ap Enner I. de Howell ap Gruffith ap Ynyr, I. de Gruffith ap Howell ap Gruffith I. de Rico [sic] ap Gruffith ap Howell, *de David ap Jeuan Lloyd*, de Howell ap Gruffith ap Enner, *de Howell ap Jeuan Lloyd*, de Llewelyn ap Owen I. de Rys ap Jeuan ap Rys, de Llewelyn ap Ynyr, ap Llewelyn, de David ap Llewelyn ap Ynyr, de Lewis ap Jeuan ap David, de Meuric ap Jeuan ap David, de David ap Gruffith ap Jeuan Vychan, de Rys ap Jeuan ap David ap Rys, de Rys ap David ap Ynyr, de David ap Rynallt ap Dai, de Jeuan ap David ap Reinallt, de Jeuan ap Enion ap Grono de Jeuan ap Grono, de Grono ap Enion, de Jeuan ap Gruffith ap Dio, de Jeuan Lloyd ap Jeuan ap Gruffith, de John ap Howell ap Eignion, *de David ap Enion ap Jeuan Lloyd*, de John ap Rys ap Llewelyn ap Edeneved II. de David ap Howell ap Howell, de Llewelyn ap Howell ap Howell, de Gruffith ap Llewelyn ap Enion, de Rys ap David Lloyd, de Llewelyn ap Rys ap Gruffith ap Meredith, de David ap Rys ap Gruffith ap Meredith, de Rys ap Thomas ap Howell, de David ap Jeuan Here, de John ap Llewelyn ap David, de Jeuan ap Guttyn ap Jeuan, de David ap Jeuan ap Enion, de Thomas ap David ap Jeuan, de Lewis ap Dio, de Meredith ap David ap Jeuan, de Llewelyn ap Guttun, de Jeuan ap Gruffith ap David, de Llewelyn ap Gruffith ap Howell Goz [Goch], de Edd. ap David Vachan, de John ap Llewelyn ap Gruffith, de David ap Llewelyn Goz [Goch], de Llewelyn ap David ap Jeuan, David [or "de"] Lewis ap Gruffith ap Howell, John ap David ap Jeuan, Guttyn Lloyd ap David ap Madoc, de Jeuan ap John ap John, de David ap Madoc ap

<sup>1</sup> "A contribution: *subsidium a pluribus collatum*. Anno 4 Hen. 4, cap. 27. And 26 Hen. 8, cap. 6, prohibits the levying any such in Wales or the Marches, &c. It seems this *Commorth* was gathered at marriages, and when young priests said or sung their first masses, and sometimes for redemption of murders or felonies."—*Blount's Law Dictionary*.

Jeuan Goz [Goch], de Edeneved ap Howell ap Madoc, de  
 Guttyn Grythor, de Gutto Maur, Howell ap Llewelyn ap  
 Jeuan Gethin, Howell ap Jeuan ap Enion Sais, Lewis ap  
 Meredith, de Moris ap David Vaughan, Llewelyn ap Enion  
 ap John, Jeuan Deg, de Jeuan Goz [Goch] ap Llewelyn ap  
 Jencin, de Jeuan ap Llewelyn Goz [Goch], de Jeuan ap  
 Jeuan ap Madoc, de Howel ap Rys ap Jeuan ap Ririd, Jeuan  
 ap Llewelyn ap Gruffith ap David, Enion ap Howell ap Me-  
 dyn, de Gutto ap Jeuan, de Gutto Dailiwr, de David ap Jen-  
 kin ap Llewelyn II. de *David ap Jeuan Lloyd ap Tomas*, de  
 Rice ap Meuric, de Howell ap Ynyr ap Gruffith, de Meredith  
 ap David Gruffith ap Edeneved, Owen ap David ap Gruffith,  
 Jeuan ap Gruffith ap Ynyr, de Dito ap John, Jeuan ap  
 Enion Dicus, de Howell ap Enion Dicus, David ap Enion  
 Dicus, de Gutto ap Ynyr ap Gruffith, de Howell ap Meredith,  
 ap Gruffith, de Owen ap Howell ap Meredith, de Lewis ap  
 Howell ap Jeuan y Dre, de David ap Jeuan ap David, Ri-  
 chard ap Jeuan ap Dio, de *Gruffith ap David, ap Jeuan  
 Lloyd*, de Gruffith ap Jeuan ap Dio, de John Bedo, de Llew-  
 lyn Goz [Goch], ap Llewelyn I. de David ap Rinallt Daccin,  
 de *Howell ap Ynyr ap Llewelyn* unam iuvenecam, Jeuan ap  
 David Madoc, Rice ap Howell ap Meredith, Howell ap Jeuan  
 Gwyn, Howell Bedo, Lewis Bedo, David ap Guttyn ap Jen-  
 san, David ap Meuric ap Guttyn, Howell ap Meurig ap Gut-  
 tyn Gwilim ap Guttun [?] Lewis ap Gruffith ap Joukus,  
*Howell ap David ap Jeuan Lloyd*, de David ap Howell ap  
 Griffith ap Dicus, de Gutto ap Meurig ap Jenkin, Llewelyn  
 Ove, Gutto Goz [Goch], ap David Velinydd, de Howell  
 ap Jeuan ap Gytty, et de multis aliis I. ad valenciam 40<sup>th</sup>  
 Humffry ap Howell ap Jenkin compl<sup>t</sup> [?]

W. W. E. W.

## ANNALES MARGANENSES.

[Communicated by THOMAS JONES, Esq., M.A., Librarian of the Chetham Library, Manchester.]

THE Annales Marganenses are printed in Gale's Scriptores.  
 To a native of Glamorganshire the title is most attractive;  
 but, though so called from having been compiled in that  
 monastery of Cistercians, they little illustrate the history of  
 Margan, or Margam, abbey itself. They extend from 1066 to



1232, and contain a general chronological account of the principal ecclesiastical and military events which took place in that interval.

1145.

Richardus primus Abbas de Neth moritur.

1145.

Richard first Abbot of Neath dies.

1147.

Fundata est Abbatia nostra quæ dicitur Margan. Et eodem anno Comes Gloucestræ qui eam fundavit apud Bristoll obiit pridie Kal. Novembris.

1147.

Our Abbey, which is called Margan, was founded. And in the same year the Earl of Gloucester, who founded it, died at Bristol, on the 31st October.

1153.

Discessit de Margan Abbas Willielmus.

1153.

Abbot William departed from Margan.

1155.

Obiit Dominus Andreas Abbas secundus de Margan, ii. Kal. Januarii.

1155.

Dom. Andrew second Abbot of Margan, died on the 30th December.

1161.

Combusserunt Wallenses horreum nostrum mense Octobr. divina tamen vindicta sequente.

1161.

The Welsh burned our granary during the month of October, the Divine vengeance however following them.

1185.

Hic etiam Wallenses pagum Glamorganensem incendiis atque rapinis hostiliter vastare cæperunt, tunc ab eis inter alias, et villa *Kerdievæ* incendio est tradita, villaque de *RENEFEFSAM* vice secunda. Castellum quoque de *NETH* secundo obsessum, et fortiter aliquandiu oppugnatum, donec ab Anglia veniens exercitus Francigenarum fugavit agmen hostile Wallensium: machina quam fecerant igne cremata. Non procul a memorato castello res quædam sua novitate mirabilis sub eodem contigit anno: circa nativitatem Baptistæ Johannis;

1185.

Here also the Welsh began to devastate with fire and rapine the land of Glamorgan: at that time among others the town of Kerdevice was given over to the flames, and the town of Renefegsam on another occasion; the castle also of Neath was a second time besieged, and for some space actively beleaguered, until an army of Normans, coming from England, put to flight the hostile army of the Welsh: the machine (too) which they had made was consumed by fire. Not far from the above named castle a circumstance, wonderful on account of

in pago cui GOWER est vocabulum in villa LLANDRIDIAN dicta, feria quinta, lactis unda copiosi pro latice per tres horas, ut fertur, assidue de quodam fonte manavit, quem incolæ loci fontem vocant Sancti Illuti. Attestati sunt plures qui aderant, qui cum lacteas undas sedulo nec sine admiratione conspicerent, vidisse se quoque inter glareas passim jacere coagulum, et circa marginem undique fontis quandam fluctuare pinguedinem, qualis ex lacte colligitur, ut fiat inde butyrum.

its novelty, happened the same year. About the nativity of John the Baptist in the country, the name of which is Gower, in a town called Llandridian, on the fifth day of the week, a copious stream of milk instead of water flowed constantly for three hours from a certain well, which the inhabitants call the well of St. Illtyd. Many who were present, testified that while they were looking at the milky stream carefully and with astonishment, they also saw among the gravel curds lying about in every direction, and all round the edge of the well a certain fatty substance floating about, such as is collected from milk, so that butter can be made from it.

1187.

Item hoc anno consecratum est altare Sanctæ Trinitatis Abbatie nostræ de MARGAN, a Domino Willielmo Landavensi Episcopo, quarto Kal. Novembris.

1187.

In this year also was consecrated the altar of the Holy Trinity, of our Abbey of Margan, by Dom. William Bishop of Llandaff, on the 29th October.

1210.

Dux tamen domus ejusdem (Cisterciensis) ordinis ab hac exactione (a Rege Johanne) tunc immunes fuere, de MARGAN scil. in Wallia, eo quod hospitatus ibi fuisset Rex cum exercitu eodem anno iens in Hiberniam, et inde rediens, &c.

1210.

Two Houses, however, of the same (the Cistercian) order were at that time liberated from this exaction (by King John), that is to say, the House of Margan in Wales, because there the King had received hospitality with his army when he was going into Ireland, and when he was returning from thence, &c.

1213.

Recolendæ memorie Gillebertus Abbas de MARGAN, cessit in visitatione facta de mandato Abbatis Clarvallensis xv. Kal. Julii: et eadem die successit ei Johannes Monachus ejusdem domus.

1213.

Gilbert of cherished memory, Abbot of Margan, ceased from his office during the visitation made by order of the Abbot of Clairvaux, on the 16th June: and on the same day John, a Monk of the same house succeeded him.

1218.

Obiit Clemens Abbas de NETH, cui successit Gervasius Prior ejusdem domus.

1218.

Clement Abbot of Neath died : and was succeeded by Gervase Prior of the same House.

1224.

Occiderunt Wallenses famulos nostros, in operibus manuum occupatos duos in una die, et cito postea puerum quendam pastorem ovium occiderunt. Eodem anno Morganus filius Ænei combussit domum Monachorum de NETH cum ovibus 400, vel eo amplius : insuper et famulos ipsorum numero iv. occidit : Monachum quoque unum de domo illa, nec non et conversum graviter vulneravit.

1224.

The Welsh slew two of our servants while occupied in their handy-work, on the same day : and soon after they slew a boy who was a shepherd. The same year Morgan son of Æneus burnt the House of the Monks of Neath, together with 400 sheep, or more : and besides this slew four of their servants : a monk also of that House as well as a converted brother they severely wounded.

1226.

Combusserunt Wallenses tres villas de Glamorgan, villam scil. de Sancto Nicolao, villam de novo castello, et villam de LAGELSTUNE, nonnullosque homines occiderunt.

1226.

The Welsh burned three towns of Glamorgan, the town of St. Nicholas, the town of New Castle, and the town of Lagelstune, and slew some men.<sup>1</sup>

1227.

Hoc anno combusserunt Wallenses grangiam nostram de PENNUTH funditus, cum animalibus multis, pluresque boves ibi occiderunt, postea grangiam de Ross ROSSAULIN depopulati sunt, ibique oves multas cremaverunt, vaccas nonnullas abduxerunt, et quendam de famulis nostris illic occiderunt. Iterum animalia grangiæ Theodori ceperunt, ex quibus multa in itinere occiderunt, cæteraque secum duxerunt. Rursum diversis in locis domos nostros succenderunt, in quibus igne greges ovium magni perierunt.

1227.

In this year the Welsh burned our Grange of Pennuth from top to bottom, together with many animals ; afterwards they laid waste the Grange of Rossaulin, burnt there many sheep, carried off some cows, and slew there one of our servants. A second time they took the animals of Tudor's Grange, out of which they killed many during their march, and carried off the rest. Again they burnt in various places houses of ours, in which large flocks of sheep perished in the fire.

<sup>1</sup> A Glamorganshire man will recognize Villa de Sancto Nicolao in St. Nicholas, near Cardiff ; Villa de Novo Castello in Newcastle, Bridgend ; and Lagelstune in Laleston, so called, it is supposed, from an architect, by name Lalya.—T. J.

1232.

In quadragesima multi ex nobilioribus principibus Wallensium, jussu Lewelini cum exercitu magno venerunt ad villam de KENEFEF, ut illam deprædarent et delecterent, unde habitatores loci præmoniti pecora sua ad alia loca miserunt, et partem ejusdem villæ intra portas succenderunt. Wallenses postea supervenientes reliquam partem extra portas combusserunt, deinde cum clamore et assultu magno irruerunt, ut turrem, quæ fossa et sepe tantum ad huc cincta et munita fuit, caperent; sed viri, qui intus erant, fortiter se defendentes, plures graviter vulnerarunt, et alios occiderunt, unde omnes alii post primum assultum cito discedentes, ad montana ascenderunt. Unum vero utcunque in eis laudabile fuit et mirabile, quod cum valde egerent victualibus, Ecclesiæ et cimiterio et omnibus qui in eis erant pepercerunt.

1232.

During Lent many of the more noble chiefs of Wales came, with a large army, by order of Llewelyn, to the town of Kenefeg, that they might despoil and destroy it; whereupon the inhabitants of the place, being forewarned, sent off their cattle to other places, and part of the same town within the gates they burnt. The Welsh coming on them afterwards, burnt the other part without the walls; then they rushed on with clamour and a great assault, so that they might take the town, which hitherto had been surrounded and fortified only by a ditch and palisade; but the men who were within, defending themselves bravely, severely wounded many and killed others; whereupon all the others quickly going off after the first assault, went up to the hills. One thing, however, was praiseworthy and wonderful in them, that although they were in great want of victuals, they spared the church and the cemetery, and all that were in them.

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### TOMBSTONE OF GRONWY AB IERWERTH, AT PENGWERN, DENBIGHSHIRE.

THE annexed engraving has been reduced from a rubbing, communicated by Mr. Evan Jones, a young antiquary of Chester, and represents part of the tombstone or coffin-lid of an ancestor of the Mostyn family. It is found built into one of the walls of Pengwern, near Llangollen, an ancient residence of that family, containing some remains of architecture of the fourteenth and fifteenth centuries. This stone is believed to have been brought hither from Valle Crucis Abbey after the Dissolution.

The legend is

.... ET GRONWY AB IERWERTH

and it forms, evidently, a fragment of a larger stone, which we may infer to have been adorned with a cross surmounting a floriated shaft, and probably expanding into circular and floriated intersections at the upper end. From the style of the decorations, though much mutilated, and from the character of the letters, it will be perceived to be of nearly contemporaneous execution with the death of the personage it commemorates; and, therefore, to be of the early portion of the fifteenth century.



Gronwy ap Ierwerth was one of the brothers of Adda ap Ierwerth du, direct ancestor of the Mostyn family, the owners of Pengwern. Ievan Vychan, grandson of Adda ap Ierwerth du, appears in the accounts of the Chamberlain of Chester, for the twenty-ninth year of Hen. VI., as then *firmarius* (lessee, probably under the Earl of Chester,) of Mostyn. He married Angharad, daughter and heiress of Howel ap Tudur, who is styled of Mostyn; but probably he was but *lessee* of that place. How it was, eventually, obtained by the family in perpetuity, we are unable to say.

Pennant notices this house in his *Tour*, vol. i. p. 278, in the following terms:—"Descend towards *Llangollen*, seated on the river. (Dee), environed by lofty mountains. On gain-

ing the bottom, I made a little deviation to the left, to visit *Penquern*, or *Llys Penquern*, a seat of *Tudor Trevor*, earl of *Hereford* about the year 924, and of his son *Lluddocca*, from whom the Mostyns are lineally descended. It is still possessed by Sir *Roger*, the *Pen Cenedl* of his name. Little remains of the old house, excepting a narrow, vaulted room, whose roof is formed of nine strong ribs of stone, covered with narrow flags layed over them like planks. The room above seems to have been covered in the same manner. The family resided here for about four hundred years, till its acquisition of Mostyn by the marriage of the heiress, as before related."

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### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE President and Committee have directed that the second Annual Meeting of the Association shall be held at Caernarvon, on the 12th, 13th, 14th, and 15th days of next September.

The business will commence by a meeting of the General Committee, at an early hour on the morning of Tuesday the 12th, for the transaction of preliminary matters, and the ordinary affairs of the Association. A similar meeting of the General Committee will take place every morning. Afterwards the Members under the guidance of the Officers of the Association, will set out upon one or more of the antiquarian excursions, for which the neighbourhood of Caernarvon offers such remarkable facilities. The first general meeting of the Association will take place at seven o'clock on Tuesday evening; and similar meetings will be held every evening at the same hour. Upon these occasions papers will be read and discussed, and the usual general business of the Association will be transacted. The last meeting of the Association will take place on the evening of Friday the 15th of September, when the place of meeting for the ensuing year will be declared, and other usual announcements will be made.

A local Committee has been formed for the superintendence of all local arrangements; and consists of the following Members:—*Chairman*, W. BULKELEY HUGHES, Esq., M.P.; *Deputy Chairman*, the Worshipful the Mayor of Caernarvon; *Members*, the Rev. the Vicar of Caernarvon, the Treasurer of the Association, the Local Secretary for Caernarvonshire, the two General Secretaries of the Association, together with a considerable number of the Gentry and Clergy of the counties of Caernarvon and Anglesey.

The Mayor and Corporation of Caernarvon have handsomely offered the Guild-hall of the town for the accommodation of the meeting; and have given every facility that lies in their power for

the promotion of its objects. The Members of the Natural History Society have also expressed their intention of throwing open their valuable antiquarian and scientific Museum on this occasion.

Arrangements will be made with the proprietors of the hotels and lodging-houses for the reception of Members at *moderate rates*; and Members are particularly requested to send early information of their intention of coming to ROBERT JONES, Esq., the Secretary of the Local Committee, at the Guild-hall, Caernarvon.

It is proposed that public breakfast-tables shall be open at the principal hotels every morning at eight o'clock; and a *table d'hôte* every evening at six o'clock. Tea and coffee will be served to Members after the evening meetings. On the last day of the meeting a public dinner will take place. It will be the object of the Local Committee to secure, as much as possible, moderation of prices for the convenience of Members attending the meeting.

The Chester and Holyhead railroad being now completed as far as Bangor, Members will find it very convenient, as giving them ready means of approach within nine miles of Caernarvon. Steamers sail every morning at ten o'clock from Liverpool for the Menai Bridge, where coaches are in waiting to convey passengers to Caernarvon. A mail runs from Tan-y-Bwlch to Caernarvon daily; another from Pwllheli to Caernarvon daily; and a coach runs from Aberystwyth by Dolgelley to Caernarvon three times a-week. Members leaving London at six, a.m., will reach Caernarvon at six, p.m., and *vice versâ*, by the Chester and Holyhead railroad.

The most remarkable objects of antiquity in and near Caernarvon, or within the reach of a day's excursion, may be classed as follows:—

*Roman.* SEGONTIUM, at Caernarvon, on the south-eastern side of the town; Roman road running from Caernarvon by Beddgelert towards HERIBI MONS. The ford over the Menai, Porthamel, where the Romans crossed into Mona under Agricola; Caer-leb, near Llanidan, Anglesey, said to be a Roman encampment, near the line from SEGONTIUM to Holyhead. The Roman, or Romano-British, station at Holyhead; the Roman road running from SEGONTIUM towards Dinas Dinlle, a strong maritime station of the Britons, occupied by the Romans; *Rhyd-pedestrau* and *Rhyd-equestrau* on or near this line of road, &c., &c. There is a copious collection of Roman coins and other remains found at Segontium, and now deposited in the Caernarvon Museum.

*British.* TRE'R CAIRI, the largest and most perfect British station in North Wales, on the southernmost summit of the mountain Yr Eifl, ten miles south of Caernarvon. *Dinas Dinorwic*, a large and important British camp, near the line of Roman road from SEGONTIUM to CONOVIVM, five miles from Caernarvon; the British camp and other works in the neighbourhood of Llanllyfni and Glynllifon; the same at Nevin. Druidic circle and cromlech above

**Tremadoc.** *Dinas Emrys*, near Beddgelert. *Bedd Gwyrtheyrn* (Vortigern's tomb), at the sea-ward foot of the mountain Yr Eifl. The cromlechs at Clynnog, Cefn Ammwlich, Llanidan, Llanfaelog, and Plas Newydd; *Meini Hirion* at Llanidan, Glynllifon, &c., &c. *Inscribed stones* at Llannor, Llangian, Llanfihangel-y-Traethan, Llangadwaladr (*the Catamans inscription*), and Newborough; besides the collection of British antiquities in the Caernarvon Museum, including a very early inscription on a plate of gold, &c., &c.

**Medieval Antiquities.** The Cathedral of Bangor; the Collegiate Church of Clynnog; the Priory Church of Beddgelert; the Parochial Churches of Llanbublig (Caernarvon), containing a fine altartomb; Newborough; Aberffraw; Penmorva, &c., &c. The castles of Caernarvon, Criccaeth, and Dolbadarn. The walls of Caernarvon. The miscellaneous collection of antiquities in the Museum of Caernarvon; the Library of the Dean and Chapter of Bangor, &c., &c.

In the above summary of antiquities, those at the extremity of Llŷn, such as Bardsey Abbey, Aberdaron Church, &c., are not included, because they lie at such a distance as would render it impossible to visit them and return to Caernarvon on the same day. It is expected, however, that arrangements will be effected, by which a steamer will be placed at the disposal of such Members as may choose to make a coast excursion round the great promontory of Llŷn (CANCANORUM PROMONTORIUM), by Bardsey island (*Ynys Enlli*), to Aberdaron and Pwllheli after the meeting is concluded. None of the antiquities east of the Ogwen in Caernarvonshire, nor eastward of the Menai Bridge in Anglesey, are included in the list of those spots which it is proposed to visit on this occasion; not only because they would make that list too numerous, but also because they are reserved for the meeting of the Association in future years at Beaumarais and Conwy. The Local Committee will publish a programme of the excursions, containing full directions, &c., previously to the opening of the meetings, and they suppose that two or more distinct parties for excursions may be formed on each of the four days that the meeting lasts.

Members, on arriving at Caernarvon, are requested to communicate immediately with the Local Committee; to enrol their names; and to take out their tickets of admission. These tickets, price five shillings each, *but not transferable*, will admit the bearer to all the meetings of the Association, the exhibitions, the excursions, &c.

*Members intending to communicate papers to the Association, or to send objects of antiquity, drawings, &c., for exhibition, are earnestly requested to give as early notice as possible to one of the General Secretaries, viz: the Rev. H. LONGUEVILLE JONES, Beaumarais, and the Rev. JOHN WILLIAMS, Nerquis, near Mold; otherwise it will be impossible that they should be properly classed and arranged.*



*All donations or subscriptions are to be paid to the Treasurer, JAMES DEARDEN, Esq., F.S.A., the Manor, Rochdale.*

All persons wishing to become Members of the Association, are requested to communicate on the subject with one of the Local or General Secretaries, who will give all information required concerning the Society, its meetings, and its publications.

Vols. I. and II. of the *Archæologia Cambrensis and Journal of the Cambrian Archæological Association* are now complete; and Nos. IX. X. and XI., forming part of Vol. III., are now on sale.

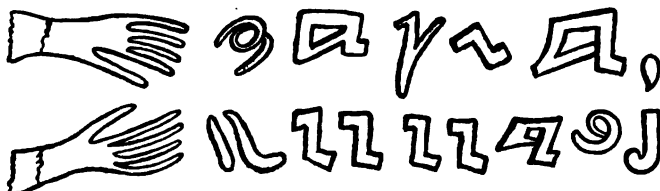
A separate account of the First Annual Meeting at Aberystwyth, reprinted from the *Journal of the Association*, is now on sale, price sixpence.

The Histories of Valle Crucis Abbey, Beddgelert Priory, and Bardsey Abbey, also reprinted from the *Journal of the Association*, are now on sale, price sixpence each, with illustrations.

Any of these works may be had, on application to Mr. PICKERING, 177, Piccadilly, London, through any Bookseller.

### Correspondence.

#### INSCRIPTION AT LLANFAIR WATERDINE.



*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — I beg leave to forward you a fac-simile of the remaining inscription in the Rood-screen at Llanfair Waterdine, and which has not been given in the plate already published in No. VIII. (vol. ii. p. 309.) It will be seen whether a clearer up of the mystery can be found. It may possibly be discovered that the subject is simply a portion of the Offices of the Virgin in the ancient Canto Fermo of the early centuries, many of which compositions are still retained in the ritual of the Roman Catholic Church, under the names of Gregorian chants or notes. W.

In reference to this subject another correspondent observes: —

“Your correspondent who recommends (vol. iii. p. 177) that some one competently skilled in music should examine Hephæstion’s Treatise with care will be disappointed when informed that it contains nothing about Greek musical notes. It treats of music, but only of metrical music. In the last chapter he treats of

Τα σημεια παρα τοις ποιηταις — ήτε παραγραφος — και η Χορωνις Ξ και ε εξω νενυχνια διπλα < και η εσω > και ο αστερισχος ✕ και έντι αλλο τοιουντον”

## INTERMENT IN A RELIGIOUS HABIT.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — The author of the interesting paper upon Strata Florida Abbey in your last No. has quoted Dr. Powel and Sir R. C. Hoare as his authorities for ascribing the practice of interment "in a monk's cowl" to the delusion of the people by the monks and friars into "a strong conceit of its merits," and "a persuasion that it was highly conducive to their future happiness to be thus interred," and "that that strange weed was a sure defence between their souls and hell, however they died." But such a notion could only originate in a total misapprehension of the nature of the case, since it has ever been the doctrine of the Roman Catholic Church that the reception of the sacrament of Penance, previously to that of the Holy Eucharist, when possibly to be had, is necessary to obtain forgiveness of sins; of which an essential or integral part is contrition, or a sovereign sorrow for sins past, combined with the sincere resolution to abandon them for the time to come. If any, like prince Cadell, reflecting seriously when on the bed of sickness on the crimes, or the vanity of their former life, resolved to express their penitence, in case of recovery, by passing its close in religious retirement from the world, the survivors would naturally have taken such a method of recording their pious resolution, whenever its fulfilment happened to be anticipated by the stroke of death.

The following anecdote will not perhaps be deemed irrelevant by those who look back to Strata Florida, as "the pride and glory of South Wales."

"During the civil war, the famous Marquis of Worcester marching once in Cardiganshire, near the ruins of a monastery, at Strata Florida, a woman who was a hundred years old was presented to him, who had lived above three-score years in great regret for the loss of the public service of the altar, and in constant private devotion, without seeing a priest, nor thinking that any could be found in England. The Marquis asked her, 'When the religion altered, you altered with the religion?' She answered, 'No, master, I stayed to see whether or no the people of the new religion would be better than the people of the old; and could see them [amend?] in nothing, but grow worse and worse, and charity too was colder and colder, and so I kept me to my old religion, I thank God, and mean, by God's grace, to live and die in it.' When the Marquis told her he would take her to Rhaglan Castle, (his seat in Monmouthshire,) where she would find a priest, and might hear mass every day, she was so transported with joy that she died before the next morning. The Marquis wept when he heard of her death, and said, 'If this poor soul died in a place where she might have served God, how joyfully will she serve Him in a place where she will never die.'"<sup>1</sup> I am, Gentlemen, &c.,

H. W. LLOYD.

[Our correspondent will observe that the learned author of the history of Strata Florida (vol. iii. p. 133) does not "ascribe the practice of interment," &c., but merely quotes the passage, there cited, in illustration of the practice in question.—EDD. ARCH. CAMB.]

## HAFODTY RHYDDERCH, ANGLESEY.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN, — In reference to the description in your pages (vol ii. p. 321) of Hafodty Rhydderch, I beg leave to send you the following notes.

Rhys ab Rotpert of Cinmael bore sable, a chevron between three rowells:

<sup>1</sup> *Broad Stone of Honour, Morus*, p. 169.

and so did Howel ab Gryffydd ab Ednyved Vychan. Their descendants are numerous. From the forester of Snowdon Iarddur, Lord of Rechvedd, Caern: many families trace their descent. His arms were gules, a chevron between three stags faces argent, attired or. Rhydderch, descended from the above Iarddur ab Trahaiarn, (who married Gwervil, daughter of

Gwynedd,) married Eva, daughter of Meredith ab Rhys of Bodowyr. They resided at Myvorion; and their eldest son Risiart Prydderch married Catrin, and was father of Rhydderch, whose eldest son Risiart Prydderch was Justice at Caerlleon, and married Martha, daughter of Godfrey Goodman of Ruthyn. William Prydderch was second son of the Rhys Prydderch above named, (who married Catrin, daughter of Owen ab Meuric of Bodowen, M.P. for Beaumaria, 38 Hen., VIII.,) and was brother of Risiart Prydderch who married Catrin Goodman.

I have seen at Goodrich Court, during the life time of our lamented friend the late Sir S. R. Meyrick, the portrait of William Prydderch, on which was written "Wm. Prydderch, L.L.D. æt. 55, 1596." His mother being of the Bodowen, and Bodorgan family, made Sir Samuel value the portrait, as representing a relation.

I think that Hafodty Rhydderch must have been the *summer* residence of Rhydderch ab Davydd ab Jevan, descended from Iarddur, whose stag faces are there quartered with the bull faces of the Bulkeley family.

I am, &c.,

A. LL.

#### MEETING OF ANTIQUARIES AT CONWY.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN—Your readers may be interested to hear that a party of members of the Cambrian Archæological Association met at Conwy, by appointment, on Monday the 28th of May last, and held a diminutive archæological congress there during that and the three following days. Their object was to inspect at leisure the remarkable antiquities of that town and its neighbourhood, including a portion of the Vale of Llanrwst, the promontory of Llandudno, and the comot of Creuddyn. They accordingly made excursions every morning, and in the evening assembled at the Castle Hotel, where they discussed the results of each day's proceedings.

On the Monday and Tuesday they examined the town and neighbourhood of Conwy, including the church of Gyffin, at a short distance from the walls on the way to Llanrwst. This church contains an Early Pointed font, and an Early Pointed door-way of considerable beauty. On Tuesday evening they examined in considerable detail the castle and walls of the town. In the large hall, which, notwithstanding the bending lines of its plan, was considered by them as having formed only one room, it appeared that the window at the eastern end, which has a circular head, must have been divided into six lights. In the second court the square headed windows, on the northern and eastern sides, were shewn to have been filled up with tracery from the head downwards to half their altitude. These windows have been designed and restored (on paper) by one of the members present, from accurate measurement, and with all details inserted. The oratory in the south-eastern tower was carefully inspected to see if any traces of an altar remained, but none such appeared. The numerous square and circular holes that exist in this castle, as in so many other early buildings, appearing like putlock-holes, but going right through the walls, and in all manner of situations, sometimes, as under each battlement, with an apparent use, but more often as mere air-holes, or holes for supporting scaffolding—

and which, it may be observed, exist in the town walls as well as in the castle—baffled their skill at any, even the least, plausible conjecture as to their real origin and destination. Several elaborate sketches of the exterior and interior of this admirable building were made on the occasion; and an unanimous desire was expressed that some means might be devised, by the intervention of the Woods and Forests with the lessee of the castle, to repair this edifice in the same way as that at Caernarvon, and to turn one or more of the towers and apartments to some public purpose, whereby the perpetual repairation of the building might be better insured.

The crushing effect of the heavy iron tube, for conveying the Chester and Holyhead railroad over the Conwy, was painfully felt; and some surprise was elicited amongst the members, that the able engineers who devised this application of the rectilinear principle of rigidity, had not endeavoured to combine with it some curvilinear forms which would have been of real utility, and would have satisfied the requirements of Art. The superiority of design and of adaptation, evinced in Telford's suspension bridge, and flanking towers, appeared to them fully established.

The tower of the castle, which has had its under portion thrown down, has not been built up; still leaving what classical critics would call "*hiatus valde deplendus*." The town walls have not been so much injured by the railroad as might have been anticipated; though the arch-way, under which the entrance of the railroad is effected, is a clumsy Tudor arch, instead of a bold pointed arch of the castle hall, which it was probably the desire of the architect to copy. The southern gate-way of the tower was also inspected, and led to a disquisition on the use of various curves by Mediæval architects.

On the Wednesday morning Plas Mawr, in the main street, and other ancient houses of the town were examined; the former in considerable detail. Plas Mawr is kept in repair by the Mostyn family, to which it belongs; but it is worthy of a complete restoration, and of being inhabited by its owner. It forms, in its plan, an instructive example of the urban architectural arrangements of the sixteenth century, though the details are rather heavy. The heraldic devices on the internal walls are in great profusion.

This day the members visited the small church of Llan-rhos, or Eglwys Rhos, on the road to Llandudno, with a peculiarly effective bell-gable and a two-light window. They then proceeded to the remains of the Abbatial and Episcopal Grange, or residence, at the western foot of Great Orme's Head;—there nothing but a few fragments of walls and the lower courses of a building, running nearly east and west, remain: but it is almost impossible to discover the nature and extent of the original mass of buildings. The small and ancient church of Llandudno, on the top of this promontory, was then examined. Here the members found the walls in good condition, calculated with ordinary care to last for several centuries. The principal timbers of the roof were also in good state; and an architect, who was present, gave it as his opinion that the edifice might, with the usual precautions, be made to endure for the next two or three hundred years. However, the fourth portion of the roof nearest the east end was entirely stripped of its rafters and slates; the windows were driven in, or guarded only by boards; the doors open; the interior dismantled; and the church in fact abandoned. Within, at the east end, they found two incised slabs of the twelfth century, which, though in fragments, had their designs in good preservation. Careful rubbings were taken, and we shall probably send you copies of them for future illustration in your pages.

It appears that this church has been abandoned and dismantled because

a new church has been erected at the southern foot of the promontory, in the village now rising there. This example of the desecration of a place, once solemnly dedicated to the service of God, and hallowed by the recollections of many centuries, struck upon the minds of the members present with the most painful force: and they would have been induced to suppose that the competent authorities were not aware of its having been thus abandoned, had they not recollected that similar instances have lately occurred in the diocese of Bangor.

The members now proceeded by Gloddaeth, that sweet retreat of the Mostyn family, "amid its tall ancestral groves," to the church of Llandrillo yn Rhos. Here their sympathies were as much gratified by the care and taste displayed in the preservation of this valuable building, and its surrounding church yard, as they had been blighted by what they had witnessed on the summit of Great Orme's Head. The curious western tower, having its battlements, with a beacon turret, constructed after the plan of the Irish towers with double-stepped battlements, (as at Jerpoint abbey,) struck their attention. This is a fine double-aisled Perpendicular church; but the tower has some decorated work in it. The church contains an early tomb near the altar, and a Norman font. The church yard is kept up with good taste, and is in one of the most beautiful situations, as far as prospect is concerned, in North Wales. Time did not suffice to visit Capel Trillo, on the sea shore, nor the old ruinous house on the hill side. The members returned, after a long day's excursion, to Conwy, and on the Thursday commenced their inspection of the Parochial Church of that town.

This they inspected, and rubbed (*after a most laborious cleaning*) most of the older tombstones, measured and drew the rood-loft, and other pannel work of the nave and chancel, the font, the bells, &c. They found some good, though late, decorated work in the southern chapel, with some valuable fragments of early glass in a few of the windows. You will doubtless illustrate this church fully, as well as all the antiquities of Conwy, in the series *Arcona Mediceva*; but the members themselves expressed a strong wish to see a new and improved edition of the Rev. Robert Williams's learned *History of Aberconwy* issue from the press, to the illustration of which they would all most gladly contribute. They could not but lament that the rood-loft should be allowed to remain in so bad a state of repair; and that a most unsightly pew should have been suffered to encroach upon the chancel. Indeed the whole church is encumbered with the worst description of pews, which if removed and replaced by benches, would allow of at least double the number of persons being accommodated. In the evening of this day, the members visited Caer Seion, on the summit of the hill south west of Conwy, (described in *Arch. Camb.* vol. i. p. 72.,) and on the following day the members separated.

Meetings like these, formed for the purpose of simultaneous examination and observation by a few hard-working antiquaries, are productive of the most instructive and agreeable results to the persons engaged in them; and we recommend the practice to our brother antiquaries in other parts of the country.

I remain, &c.,

Oswestry, June 9th, 1848.

ONE OF THE PARTY.

### Miscellaneous Notices.

ANTIQUARIAN OBITUARY.—It is our painful duty to notice the decease of Sir Samuel Rush Meyrick, K.H., LL.D., F.S.A., &c. &c. which occurred

at his seat, Goodrich Court, Herefordshire, on Sunday the 2d day of April, A.D. 1848. In him the antiquarian world, and all who laboured in the cause of national literature, have lost an able leader and a most strenuous assistant. The members of the Cambrian Archæological Association, however, and most particularly the Editors of this Work, have to regret in him one of the earliest, the sincerest, and the most enthusiastic supporters of their cause; and they must always cherish for his memory profound gratitude and respect.

The literary life of this eminent antiquary will, it is to be hoped, be compiled by some of his friends; but the mass of papers and correspondence, left by him, is so large that it would prove a work of very long labour to arrange and to digest them. It is for this reason that we do not attempt in this place to do more than notice, thus briefly, the loss of one of our best friends. We hope, however, at the meeting of the Association at Caernarvon, that a more extended account of his life and labours will be laid before the members; and we must content ourselves for the present with expressing a fervent wish that, if ever the invaluable collection of armour formed by Sir Samuel, should be destined to leave Goodrich Court, it may be purchased by a parliamentary grant, and become the property of the nation. There is no collection of equal value in the world; and it is an honour no less to its deceased owner than to his country, that it should have been formed within the circuit of our Isle.

**CAERNARVON MUSEUM.**—The Natural History Society of the counties of Caernarvon Merioneth and Anglesey, possesses a choice and valuable collection of objects of Natural History and Antiquity. It is kept in rooms belonging to the Society in the town of Caernarvon, and at present is being cleaned and re-arranged (for the admission of new articles) preparatory to the meeting of the Cambrian Archæological Association at that place, in September next. We wish we could hear of similar institutions being established in other leading towns of the Principality.

**SIAMBR WEN.**—(See vol. ii. p. 339.)—A correspondent says: "Siambr Wen, or, literally, White Hall, denotes the house to be the greatest and most decorated in the parish. There is one at Caerwys, in Flintshire, which was built long before the time of queen Elizabeth; and, from its name, was considered by the late antiquary, the Rev. J. Llwyd, to be denoted as the chief residence in that place. The same may be said of Siambr Wen at Newmarket, in the same county. Both these houses, though now inconsiderable, must have been important at the time of their erection. This is evidenced by the thickness of their walls, which at Caerwys allowed of a closet being formed in them, as well as by other circumstances."

**RESTORATION OF CHURCHES.**—The restoration of Llanberis church has been commenced by Henry Kennedy, Esq. It is intended to preserve the ancient walls of this building, as far as possible, in their present picturesque beauty, but to insert larger windows of good design, and of the same style (Perpendicular) as the principal portion of the edifice. The ancient roof will be repaired, and the whole of the interior fitted with appropriate benches. We anticipate that this will be one of the most satisfactory restorations hitherto undertaken in Wales. The church of Llanfair Mathafarn Eithaf, in the county of Anglesey, is also under the process of restoration, by the same architect, who has adopted that most excellent principle of never destroying an ancient edifice, when it is at all capable of being adequately repaired. The good service, which Mr. Kennedy is thus, in the most disinterested manner, rendering to the cause of archæology, is a very great one, and calls for the acknowledgments of all Welsh antiquaries.

**BASINGWERK.**—In reply to our inquiry concerning the derivation of this name, (see vol. ii. p. 376,) a correspondent remarks that Basingwerk is called by the inhabitants of the spot “Dinas Basing;” and that as Offa’s dyke ends near that spot, it may perhaps have been called, *locally*, Basing’s work, from the name of some person called Basing, who may have brought it to a termination.

**HUMFREY LLOYDE.**—(See vol. ii. p. 279.)—We are reminded by an antiquarian friend that Humphrey Lhwyd married a daughter of the Lord Lumley, and resided at Foxholes, near Denbigh; and that he was an ancestor of the family of Lloyd of Aston, Salop.

H. Shaw, Esq. has just published, in one volume, containing 117 plates, and price 16s., a work entitled “A Booke of Svndry Dravghtes. Principally serving for Glasiers: and not impertinent for Plasterers, and Gardeners: besides sundry other professions.” This present work is almost wholly copied from a small volume bearing nearly the same title. Mr. Shaw, in his introduction, observes, “Few persons, I believe, can examine this series of designs without being satisfied that they form not only a treasury of working drawings for the use of glaziers, but are far from being ‘impertinent for plasterers, gardeners, and sundry other professions.’ The immense variety of the forms given, and the great beauty of the arrangement of many of them, can scarcely fail of making this little volume a most useful work of reference to all persons engaged in the production of objects to which art can be applied. They will not only furnish hints, but in many instances may be made to form the skeletons of new designs, requiring only to be filled in with the ornaments or colours most suitable to the particular article, or manufacture, to which they are to be applied. I have added to the series a few designs kindly lent to me by my friend Mr. Willement, and also some examples of window fastenings, stanchions, &c. from old authorities.”

A most important society is now forming in London, styled, the “Society for the Promotion of the Publication of Works connected with Architecture.” On its list of promoters we observe the names of C. Barry, Esq. R.A., C. R. Cockerell, Esq. R.A., T. L. Donaldson, Esq., B. Ferrey, Esq., G. Godwin, Esq., F.R.S., and other eminent architects. It is intended to carry out the following projects simultaneously, or as the funds of the society will allow:—  
 1. Republications (after a careful collation of such MSS. as can be consulted, and the earlier editions,) of the standard authors, with their commentators, enriched with notes conveying a condensed view of the discoveries and theories of more recent authors. 2. Illustrations of executed works of authors of equivalent talent, who may not have left writings in MS. or type, —or continuations of works in the same style. 3. Publications of works by modern authors, English or foreign, which may be approved by the society. 4. Publications of the many very valuable essays and hints which are scattered in various miscellanies. 5. A digest of the theoretical books, arranging each division of an author’s works under the appropriate article of the Dictionary. 6. A Polyglossary, or Table of Synonyms of Technical Words in the different languages of Europe, and in the different counties of Great Britain. The subscription is to be one guinea per annum, such subscription to entitle the subscriber to one copy of each publication for the year. The honorary secretary is W. Papworth, Esq., architect, 10, Caroline Street, Bedford Square.

A **HAND BOOK OF ENGLISH ECCLESIOLOGY**, published by the Ecclesiological Society, 1 vol. 18mo. Masters, London. This pocket volume should be purchased immediately, and kept within ready reach of the architect’s right hand.

**ANTIQUARIAN BIBLIOGRAPHY.**—An antiquary without books is like a steamer without paddles—no progress, no work—lost and floundering in the sand and mud. And, indeed, he is not labouring in vain for the promotion of archaeological researches who indicates to his fellow workers the way in which they may the most readily supply their deficiencies in the bibliographical department. We would therefore recommend our readers, who may wish to furnish themselves with antiquarian books, to do as we do, and to resort to the old-book shops of London, or to their catalogues, as never failing sources of instruction and profit. It is the business of several book-selling houses in London to form large collections of old works in all departments of science, literature and art, of which they periodically publish catalogues, which are widely disseminated by them throughout the country. Next to the enjoyment of spending a long morning in one of those gloomy and dusty, but rich and rare, mines of antiquarian treasures, comes the facility of inspecting the catalogues which are so often stitched in among the advertisements at the end of antiquarian works, such as our own, for example. One of the largest and most important collections of this nature in London is that of our own publisher, Mr. Pickering, 177, Piccadilly—a sort of Golconda to him who looks after the diamonds of antiquity. You may spend two or three hundred pounds there in a morning, and come home with a cart load of folios, quartos, and miniature duodecimos, dingy and time worn to look at without, but fresh in the beauty of perennial youth within. Then there are the large collections of Messrs. Longman and Co., Paternoster Row; Mr. Thorpe; Mr. Bohn; Mr. Nattali; and many others, among whose shelves we should like to have the faculty of rummaging for an hour or two every day:

“O fortunatos nimium, sua si bona norint,  
Urbani!”

But we live amidst the mountains of Wales, and therefore are compelled to expend our enthusiasm on the inanimate forms of the bibliopole's catalogues. And of these catalogues, one of the most useful and instructive is that sent forth every month by Mr. Willis of Covent Garden, whose *Price Current of Literature*, price 3s. per annum, ought to be on the table of every working antiquary. The prices of this house are reasonable, and the stock is ever being renewed. So also are the catalogues of Mr. J. Russell Smith of Old Compton Street, Soho, who generally possesses a collection of antiquarian literature of the most extensive and valuable kind. Mr. Miller of Oxford Street deserves especial mention for his good selection of books, and his care to introduce them to the antiquarian public. Mr. Daniel Williams, our fellow countryman—a true hearted Cymro—of Holywell Street, Strand, is the chief dealer in old Welsh books for London. All Welsh antiquaries should consult his catalogues constantly and carefully. Mr. Rodd, of Great Newport Street, is the principal MSS. dealer, and he publishes from time to time a catalogue of his treasures, most dangerously tempting to all collectors. If to these be added the catalogues of foreign collectors, which come in to us periodically, our readers will not be surprised when we tell them that many hours are spent by us every month in thus refreshing our memory, and exciting our curiosity, by the movements of the antiquarian market. Every one of the houses named above will readily forward their catalogues, if desired by book collectors; and the antiquary may depend upon it that he is not losing time by poring over their inviting columns.

**ERRATA IN NO. X.**

P. 139, for “of Britain,” read “in British.”

P. 148, for “child,” read “shield.”



## Reviews.

1. HISTORICAL MEMORIALS OF NORTHAMPTON. By the Rev. C. H. HARTSHORNE, M.A. 1 vol. Post 8vo. Northampton: Abel and Sons. London: J. H. Parker. 1848.



Mr. Hartshorne, so well known to our readers as the learned author of the papers on the "Councils and Parliaments of Shrewsbury," and so willingly listened to by the antiquarian world whenever he addresses the members of the Archæological Institute, or publishes his valuable researches in the Transactions of that body, or of the Society of Antiquaries, has just published a highly interesting account of Northampton, its Corporation, its Castle, and its Parliaments. The author has taken great pains in prosecuting his researches among the Records of the Realm for information connected with his subject, and has thereby formed a brief political and antiquarian history of the town, which should be copied for every one of the county towns and more important places of the kingdom. He treats of the charters at considerable length, and gives many curious extracts from those documents, as well as a general account of their contents. The observations (pp. 66 — 69) on the Ancient Rules for Admission to Corporate Freedom will well repay perusal.

Mr. Hartshorne then quotes from and describes the Chamberlain's Book of Minutes, and the municipal archives. He next gives a learned historical account of the parliaments of Northampton. The author next describes the beautiful cross of Queen Eleanor, consort of King Edward I., one of the finest remains in England; and he illustrates this monument by several engravings, in which we recognize his own able pencil. We have not room to go into any comment upon his architectural description of the cross; but the following remarks upon the effigies that still adorn it, seem to us of importance:—

The monuments of both Edward and Eleanor display a physiognomy entirely unmarked by any of those disagreeable features peculiar to the countenances of the haughty and vicious. There is nothing but dignity and thought, yet thought mingled with earnestness and penetration, depicted in the face of the monarch; nothing but serenity and gentleness of soul beams in the soft and resigned expression of his consort. This same feeling of gracefulness and repose is observable in all of Eleanor's statues, and was unquestionably the faithful reflexion of their reality. The rolls containing the expenditure of the executors to her will, account both for the excellence of the design and the similarity of countenance which pervades all these representations, since there is an entry for bringing seven hundred and twenty-six pounds of wax from the house of Torel, who designed the effigy at Westminster; and from this it may be inferred that he made a model, from which in some instances he wrought himself, and as in the example of the figures on the cross near

Northampton, employed Alexander of Abingdon, and William of Ireland, on the work. No account has been hitherto found of the expenses of erecting the cross at Geddington, but it may be sufficient to state in corroboration of the preceding remarks, that the three figures of Eleanor upon this monument exhibit a similar cast of countenance to the others. There exists the same elegance of outline, and skilful arrangement of drapery, thus evidently showing that all of them, with the four figures round the cross at Northampton, are copied from the same common original.



Statues of Queen Eleanor from the Monumental Cross at Northampton.

There need not indeed be any scruple in admitting it as a fact, that it was the prevalent custom of the artists during the middle ages to assimilate the countenances equally with the costume to that of the individual whose effigy they produced. The coins, the bronzes, and the busts of all antiquity, bespeak the same pervading intention, and it is inconsistent with the general analogy to suppose an artist would attempt the delineation of an object of this nature from the vagrant and uncontrolled creation of his own thoughts. He would scarcely attempt anything so unconsidered as to offer to sorrowing kindred a memorial bearing no kind of resemblance to the deceased, nor would they on the other hand set up an imaginary likeness of those who were embalmed in their fondest recollections. But we are moreover assured by a careful examination of a vast number of monumental effigies, that each sculptor worked with the idea of personification, and that all his efforts had a 'realistic' tendency.

In observations upon another subject I have adduced a strong argument in support of this opinion, and I will now add a few remarks which since that time have lent their aid in confirming more strongly the presumption of monumental art being designed to portray and perpetuate the living image of the deceased. Thus as illustrative of the fact, the expression of Queen Eleanor's countenance is precisely the same in the effigy at Westminster Abbey, and in those of the two crosses already mentioned, which would scarcely have happened had the sculptor worked by his own unguided caprice. And thus too we find a repetition of similar features in prior Crauden's head on a boss in the cathedral of Ely, and though taken at a later period of life, on a hood-mould outside his own private chapel. Thus too are the very features of John Talbot, earl of Shrewsbury, and Margaret Beauchamp his wife, delineated by a contemporary hand on stone in the church of Goodrich, and in their portraits at Castle Ashby, and thus likewise when the tomb of the earl of Sunderland in Brighton church was opened in the year 1846, his hair being preserved, was found to be of the same colour in which it was represented on his bust. Again, the sepulchral effigy of Dr. Donne, now lying in the crypt of St. Paul's cathedral, is recorded to have been copied from the life. The bust of Shakespeare at Stratford was supposed by Chantrey to have been taken from a cast made of the poet's head after death, owing to the peculiar compression of the lips, which are the first part of the face to sink after animation has fled. The will of the countess of

Warwick (1439) expressly states, "that my statue be made all naked, with my hair cast backwards, according to the design and model which Thomas Porchalion has for that purpose." All these are instances which go a great way to prove the foregoing hypothesis, and owing to the extreme difficulty of adducing positive testimony in its support, they are entitled to careful consideration, before the notion is rejected. It would be extremely easy to advance arguments to the same effect, drawn from an extensive personal examination of different works of monumental art, but it may be more conclusive to rest the question upon the illustrations already given.

The remainder of the work is occupied by accounts of the Religious Houses of Northampton, the Mint, and the great fire which destroyed a large portion of the town in A.D. 1675.

2. REMARKS ON THE MEDIÆVAL WRITERS OF ENGLISH HISTORY, &c. By W. S. GIBSON, ESQ. 8vo, pp. 51. Pickering, London. 1848.

The author of this very brief publication upon a most extensive subject will, we hope, at some future day, extend portions of his materials into works of greater length, and will develop those stores of information and observation which he has amassed, and knows how to bring out with judgment and effect. To condense our opinion of the merits of this essay into a few words, we would say that it constitutes a *manual* for this particular division of British historical literature, which the antiquary should immediately possess himself of. In it the reader will find a chronological list of all, or nearly all, the British monastic historians as far as they are yet known, with a brief but lucid statement of what their writings refer to. The author introduces and follows up this list by a comprehensive account of the literary labours of the monks, and by some feeling observations on the destruction of those ancient institutions, in the spirit of many of which we cordially agree. In the introduction Mr. Gibson remarks:—

In ages of literary refinement, men have been too apt to shrink with aversion from the study of monastic history, no less than from the faith of their ancestors;—accustomed to the purity of Cicero, they have despised the eloquence of legendary histories and monastic compositions, even though relating to holy men who seemed the favourites of heaven, or affording the best sources of English history; and have stigmatized the writings of the monks as the compilations of "the dark ages;" while their style has been most unjustly condemned as rude and unpolished—their matter as savouring of superstition. Even in these march-of-intellect times it is too much the fashion for people, without making any investigation for themselves, to join in the cry which accuses the middle ages of extreme darkness; and some vague and inaccurate representations made by Robertson and other modern writers, as to the high price and scarcity of books in mediæval times, have seemed to countenance that accusation. "But the world," says Archdeacon Churton, "will, before long, be enabled to see that these ages have been called dark, chiefly because the moderns have chosen to remain in the dark about them." The people who take their ideas of mediæval times from some modern popular writers, are, indeed, like that traveller at an inn, mentioned by Mr. Maitland, who wished to look out and see if it was day; and who returned to bed with a very wrong judgment on the matter, owing to his being in the dark himself, whereby he was led to open the glass door of a cupboard, by mistake for a window. Instead of the Church having been the originator of the darkness peculiar to the mediæval epoch of Christianity, the fact is that the lights of knowledge were preserved under the shelter of the monasteries alone, which have been well described as repositories of the learning which then was, and well-springs for the learning which was to be.

After describing the labours and regulations of the scriptorium of a monastery, the author remarks upon the loss of the manuscripts which were there executed, and says:—

Persons who have not seen the contents of our great public libraries, would look with astonishment on the immense masses of manuscripts which are there contained, written for the most part in Latin, and in a style and character of handwriting which renders their contents unintelligible to many persons; but which, in their subject matter, composition, calligraphy, and decorations, form treasures of inestimable value.

But it is hardly necessary to remark, that to form an estimate of the quantity of books which were written by the hands of the monks and conventual scribes in England, from the contents of our public repositories of MSS. would be to adopt criteria very inadequate to the purpose. The destruction and sale of MSS. by ignorance and cupidity, is a sad and sufficient method of accounting for the disappearance of thousands of monastic volumes. The dissolution of religious houses dispersed in a woeful manner the cherished monuments of literary labour. . . . . It is difficult to form an adequate idea of the extent of the spoliation of MSS. which was committed when the treasured accumulations of the monastic libraries came to be invaded by the King's Visitors, or fell into the possession of the new tenants of the abbey and its lands, by the act of the sceptred miscreant who sold what he had no right to sell — what no Parliament could give him any right to sell — to purchasers who knew that they had no right to buy. . . . . "Works of scholastic theology," says Anthony Wood, "were sold off amongst persons exercising the lowest description of arts; and those which contained circles or diagrams, it was thought good to mutilate or to burn, as containing certain proofs of the magical nature of their contents. . . . . "The mischief committed at this time," says another writer, "can scarcely be conceived: I have seen several fine old chronicles and volumes of miscellaneous literature mutilated, because the illuminations were supposed, by the reforming Visitors, to represent popes and saints, when they were really intended for the portraits of kings and warriors; nay, some were absolutely mathematical figures! The malice of these barbarians was only equalled by their ignorance," &c.

Mr. Gibson then commences his list of monastic historians, setting out from our fellow countryman Gildas, A.D. 520, and ending with John Blackman, temp. Henry VI. This list comprises the names of forty-nine authors whose works have actually come down to us, and, we repeat, will be found of especial value to the antiquary for purposes of reference. We conclude with the following eloquent remarks of the learned author, who, we may observe, was previously known to antiquaries by his "History of the Monastery of Tynemouth," a work of great care and value:—

Enough has now been advanced to shew the fallacy of the opinion which identified the name of monastery with error, corruption, and tendency to evil; and to induce us all to regard the venerable ruins which are scattered throughout our land, with feelings of sorrow, as the hallowed monuments of ancient works of mercy overthrown by the misguided zeal and the miscreant violence of fanatical or covetous men:

"Deserted now, we scan the grey, worn towers;  
The vaults where dead of feudal ages sleep;  
The cloisters, pervious to the wintry showers;  
These, these we view, and view them but to weep."

Beneath those towers, and in those cloisters, the monks, whose works we have been considering in this discourse, laboured, fasted, obeyed, and went to their final rest; and though they committed to writing so few particulars relating to themselves, that we know little more than the names of those whose imperishable writings afford us instruction and delight, their labours of love, and piety, and learning remain. If placed in wild and barbarous localities, they christianized the people, and conquered with the cross; and whether there, or in a goodly heritage and led forth by their heavenly Shepherd in smiling vineyards to which the light of the gospel had been brought by holy men who had gone before, their lives were dedicated to the honour of God, and to the praise of the rule of their order. The government of such men was well calculated to propagate a spirit of application and improvement around them; while the service of the church, always supported in collegiate establishments and in monasteries with great decency and even splendour, strengthened the influence of religion, and with it extended the graces and the charities which ever accompany its steps. The decorations, both external and internal of their churches and of the buildings annexed to them, not only gave employment, almost constant, to numerous artisans, but moreover, inspired and kept alive a taste for the fine arts; and to the number of such foundations, and to their splendid establishments, we are probably indebted for the rich stores of choral music, the treasures of architecture, sculpture and painting, of which we may be no less justly proud than of our literary treasures.

*To be published by Subscription,*

# A HISTORY OF SWANSEA,

COMPILED FROM ORIGINAL RECORDS, AND  
COPIOUSLY ILLUSTRATED:

BY GEORGE GRANT FRANCIS, F.S.A.,

CORRESPONDING MEMBER OF THE SOCIETY OF ANTIQUARIES OF SCOTLAND,

AND THE WELSH MSS. SOCIETY,

HON. SEC. TO THE CAMBRIAN AND ARCHÆOLOGICAL INSTITUTES,

AUTHOR OF "NEATH AND ITS ABBEY."

---

Materials for this Work have been accumulated by the Author for many years: it will include the History of the Borough, Manor, and Parishes; the Antiquities, Biography, Natural History, Geology, Metallurgy, and Statistics of the Town and its immediate Neighbourhood; and the Origin, Progress, and Present Condition of the Commercial Importance of Swansea.

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#### ERRATA.

In the present Number the pages 315 to 330 inclusive have been numbered 215 to 230 inclusive, by an error of the printers.—In No. XI., page 272, insert (Roman) for Roman; and after the word “death,” insert . . . . . to indicate the omission of a paragraph. The name of the writer of the letter may also be omitted.

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2

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4

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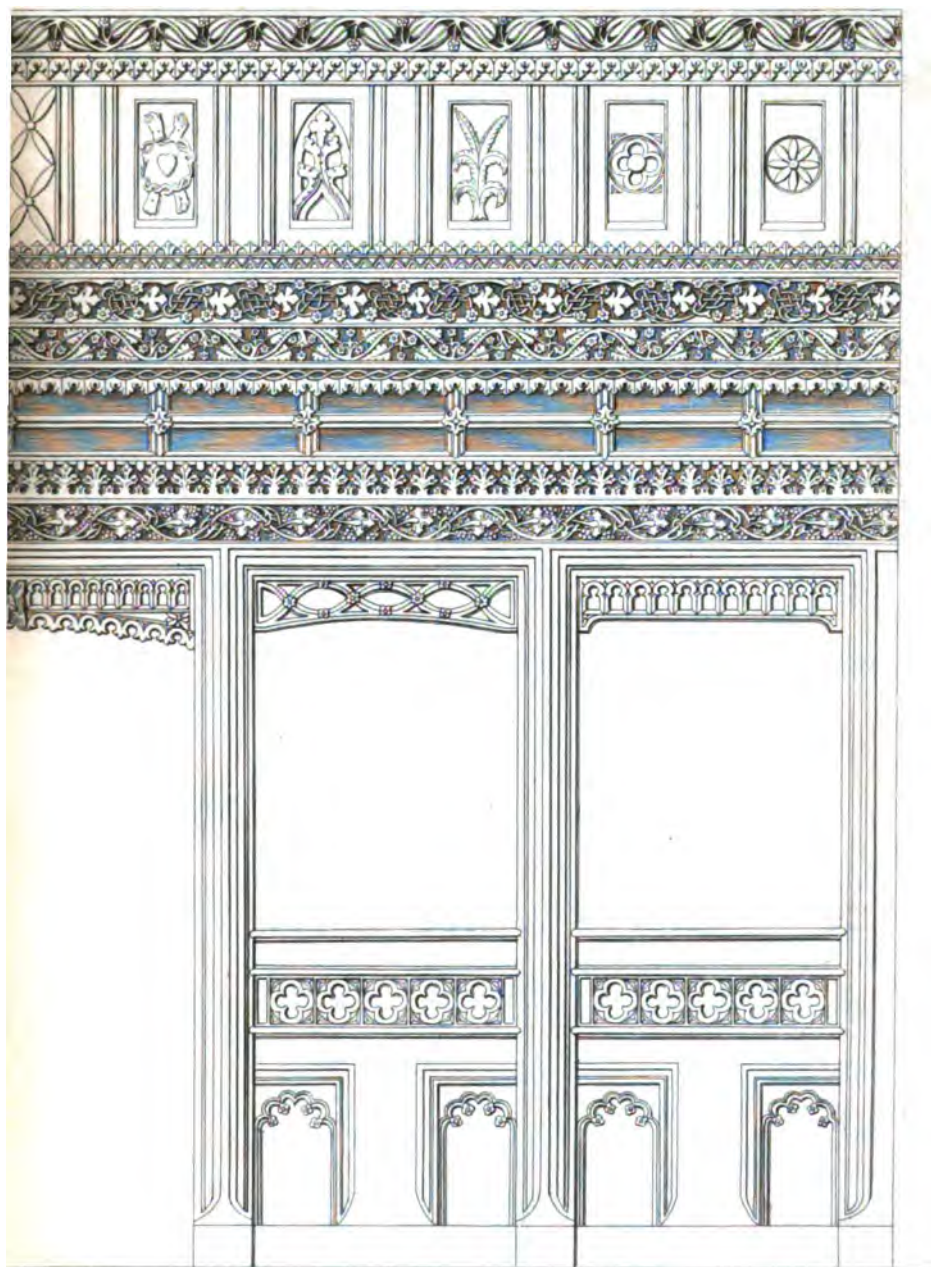
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*Engraved by H. Shaw*

END SCREEN.

C. AERNARVONSHIRE.



feet three inches. The superincumbent stone has evidently been moved forward from its original position; and the principal supporting pillar to the north, and the only one upon which it now rests, in front, is much further in than at first, while the end of the upper stone to the south, has, in consequence, declined so as to touch the smaller stones which originally encircled the cistvaen, and which probably were not the old supporters.

I attribute this alteration to the cromlech having been at some former period dug into for the sake of exploring the recess underneath,—which circumstance led me also to be cautious in making any deeper search; but from the quantity of red and black ashes mixed with portions of what seemed to be decomposed burnt bones and small fragments of very rude pottery, which I found at the time in the hollow below, I felt no hesitation in forming a conclusion that it had been a place of interment. The upper side of the incumbent stone is free from all marks of fire, so as to render it doubtful whether it had ever, subsequently, been used for sacrificial purposes. Many displaced large stones are scattered about, some of which probably might have been supporters to the cromlech when first erected; and to the south, nearer the main rock, from which no doubt these were detached portions, there lies one, of dimensions nearly equal to that of the cromlech itself, ready as it were to have been appropriated to a similar purpose.

The stone of which Carnwnda is composed is extremely heavy and solid, and is a species of greenstone or basaltic trap, the common material of this locality.

There is a curious looking stone upon the summit of the ledge of rock to the south east of the cromlech, and overlooking it, which with a little imagination might be converted into a rock idol, and has every appearance of having been placed in its present singular position. It seems quite detached from the main rock, and is seen in the accompanying sketch, which is a view of the cromlech looking south east.

It may be observed that this transition from the use of places for sepulture to that for sacrificial purposes, is to be accounted for inasmuch as it is a received opinion that the graves of heroes, and chief priests of antiquity, were ever held sacred and resorted to upon high occasions: whence

also, in process of time, the subjects of such commemoration became, in the ages of superstition, deified, and might have given rise among the Druids to altar worship. The relic in question is rather interesting, because it proves the fact that churches were frequently founded where such remains existed, probably with a view to do away with the old pagan rites by substituting, upon the same spot, a monument of Christian worship.

JOHN FENTON.

Glynamel, Fishguard,  
July 24th, 1848.

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RHYL MSS.—CELTIC ANTIQUITIES.

No. I.

THE following extracts are taken from a MS. volume compiled by the late Rev. J. Llwyd of Caerwys, and have been kindly communicated by Miss Angharad Llwyd. Unfortunately the volume has become damaged by mice at one of the corners, so that some portion of each page is deficient; the hiatus thus formed may, however, in most cases, be easily supplied. It will be found that the contents are of very high interest in elucidating the Celtic Antiquities of Caernarvonshire, inasmuch as a considerable portion of the remains, noticed as extant when this account was drawn up, have been since totally destroyed or removed. This is particularly the case with those mentioned in the first portions of these extracts; but we hope that their publication will induce a more diligent search in the localities indicated, the result of which may be the rescuing of a few *disjecta membra* of remote antiquity from total oblivion.

The MS. purports to consist of notes and extracts taken from another work, the title of which is unfortunately destroyed in great part; and it would be of importance if this work itself could be recovered. At the end of the MS. occurs the following:—"The MS. dated 1772."

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Farrington's m	.	.	.	.	.	.	.
entitled The	.	.	.	.	.	.	.
ties of Snowden	.	.	.	.	.	.	.
an appendix	.	.	.	.	.	.	.
to T. Pennant es	.	.	.	.	.	.	.

- ✓ Druidical monum . . . . the Eastern cubit . . . . . which is a foot and g . . . an inch . . . .

where there is a crom there is a carnedd, & where there is a carnedd there are pillars and stone coffins, and the rest of their companions & attendants are not far off, viz: pointing or directing pillars, stones of reverence, denudation and others, which constantly and uniformly keep their stated distance from each other, as well as from the principal monument they belong to, especially the low arched stone, which always presents itself within 3 or 4 cubits of an Oval or cromlech.

Page 54 Cae tu hwynt ir Scubor near lal y cafn ferry  
monuments there, opposite  
thin few yards of it a ruin  
by the hedge near Conway,  
an uncouth high direction E  
dozen yards of it a rang space mark'd  
out by three great stones set on end; within 20 paces, a line  
of almost æquidistant short pillars ranging E. & W., in num-  
ber 13; behind them another series of the like sort, but the  
stones are few. Carnedds, &c., suppos'd to be remov'd near  
the south hedge, two large sepulchral columns, distant 5  
cubits; that next the hedge has hollow or bason on its side,  
capable of containing a quart.

Cae tu hwynt ir ffordd on the right hand of the road  
leading from Tal y cafn through the Roe to Bwlch y  
ddaufaen.

Towards the western a clump of trees 6  
in inclosing a Druid  
entrances north & diameter 30 cubits  
the remains of five

one of them superb and in a perfect state, 3 cubits long, 2½  
broad, having a bason on its surface, its inclination to the  
setting sun, &c. A singular triangular partition within ye  
cirque. Two pointers or directing pillars stand to the  
north, the nearest arch'd at top, & within thirty yards of it.  
No carnedds, &c.

LLWYN LLAN GELYNIN.— upon a rising ground above  
the Church, two tall pillars standing north and south, 50  
common paces distant; one a conoid, the other an imperfect

pyramid; within 16 cubits of the first a flat horizontal stone  
 kind of bason on one side and 3 cubits  
 in length and 7 inches transversely on the  
 proposed to be one of their ication. The  
 principal vast gibbous object he  
 north, 7 cubits long, in height to the south 4 only." At the  
 distance of 160 paces another pillar flat on one side; 50  
 paces further on a single upright pillar. The flat gibbous  
 pillar, suppos'd to be one of their stones of Denudation, &c.

GWDHW GLAS.—Above Dwygyfylchau, and about a  $\frac{1}{4}$  of  
 a mile from the last mentioned monuments, appear vast num-  
 bers of carnedds, &c., one large, with an erect column in its  
 center, call'd Maen y prenvol or Coffin Pillar; to the west stands  
 Maen y campiau, resembling a large stone settle, in length  
 11 cubits, in height 3; on the right ha pass another  
 stone seat in 2 cubits; about 30 pa  
 cirque 34 cubits in of it a prodigious ca  
 two small ones. Tow a noble Elliptical Ov  
 with a strong mound or 3 or 4 yards broad. The  
 height and bulk of the stones differ greatly, as do their dis-  
 tance from each other; the entrance towards the south, &c.  
 The diameter of this colonade from E. to W. is 45 cubits,  
 from N. to S. 43. N.B. The stones seem to be 12 in num-  
 ber; 3 cubits to the north of it, the short solitary stone,  
 arch'd at top, appears, only 1 cubit high. Further west-  
 ward, on the brow of the hill, a spot abounding with the re-  
 mains of cromlechs, carnedds, kistvaens, &c. A winding  
 hippodrome, or Druid course, runs here, and seems to termi-  
 nate at two large stone pillars, in a place  
 Rhos Llanfair, where several pillars, &c., appear.  
 Opposite this range of large & small  
 author supposes racing at funeral obsequies.

BWLCH Y DDAUFAEN MONUMENTS.—At the top of the as-  
 cent, as you go from tal y cafn, stands a house call'd Bwarth;  
 Qu. an, from Beirdd, as its situation is in a Druid grove; in  
 a hedge row, a bow-shot from the house, stands Llech yr ast,  
 in length 5 cubits, in breadth 4 &  $\frac{1}{2}$ , supported by five pil-  
 lars, 2 taller than the rest, which gives it an inclination to  
 the north; a fine prospect from hence. Further on, vast  
 numbers of foundations of carneddau, &c.; on the left hand,  
 opposite to them, a tall slender pillar, which he calls maen-  
 gwyddog, 4 cubits &  $\frac{1}{2}$  high: maen hir, between this and

the mountain Gwaen y Penn, Qu. an penance; in it  
stands pillar, 5 cubits high, a pavement  
of pebbles supposes this to be a pl ment.  
After entering the on the left hand appears an  
oblong square, distinguish'd by short upright stones. The  
author judges this a proper situation for their Kerrig  
Brudyn, or astronomy schools. Several large carneddau  
hereabouts; one having a stone coffin in its skirts, compos'd  
of seven shivers, without a lid, of the make of our present  
coffins, five feet or more in length; on the right hand of  
this an Oval and some ruined carneddau; the entrance  
S. W., nearly facing the largest of the two columns of  
Bwlch y ddaufaen. The road passes between them; that to  
the left the largest, being a conic figure 8 or 9 cubits high;  
that to the right has age of corresponding pillars,  
pointing A carnedd, about 10 paces  
pillar, with a kistvaen slabs, & 4 feet long in  
cover, remov'd, &c.

towards Aber several nedds,  
one with a kistvaen in its center, the lid rais'd, half open.  
Further on the right hand appears a serpentine course, near  
 $\frac{1}{4}$  of mile long, studded with low conic stones; on each side  
of it several large barrows. The author supposes this to be  
entitled to the name Dracontia, a kind of temples of a ser-  
pentine make, mentioned by Dr. Stukeley. On the left hand  
a capacious Oval, studded with pillars along its circum-  
ference, and guarded with a strong entrenchment; it is 64  
paces diameter one way and 60 the other. Between this  
Oval and the gate that leads to Aber appears a cirque, in  
which there is a cromlech and the ruins of several carnedds.

LLANDDEINIOLAN.—On the summit of from  
the church above Fachell, stands an orb  
stone, which, by the pick'd axes its center, seems to have  
been a maen sigl; it is now off its axis. In a meadow be-  
low it, eastward, several lonely detach'd stones, one a low  
flat arch'd stone at the distance of 60 paces on a rising.  
In the way to pont Llan Rûg stand several single  
and double pillars, &c.; at the entrance of the way to a  
house call'd Cefn stand two observable columns, which now  
serve for gate posts. In the field adjoining stands on end a  
single flat short stone, 30 paces distant from other larger  
ones, close set together; on the other side of the hedge, in a



large moorish meadow, stands a grand spacious  
 ellipsis or Oval Temple, studded many short  
 pillars along its ance, having two vast thin  
 it. A Druid grove been here at Llwyn y  
 On a farm call'd Adan stands a perfect quadrangle, guarded  
 by a strong entrenchment, near 5 cubits thick, every one  
 of its sides ornamented with columns of different forms &  
 sizes; to the east it hath three wide entrances, and to the  
 west one; each side is 37 paces long. The area divided  
 into several apartments; the entrance into one of the largest  
 is to the north; into the other, towards the east, the apart-  
 ments are strongly mounded, and 17 cubits long "and 2  
 cubits in depth;" 2 obelisks, one in the south angle, the  
 other in the west, about 2 cubits in length. To the south  
 stood a large pillar in 1762, now fallen, 3 cubits long, sup-  
 pos'd to represent Mercury. The author supposes this  
 square to have been a Gym or Druid accademy  
 several barrows stood to the no

Sr Deiniolan suppos the daughters of the  
 famous Brychan Brecheinog 600,  
 she founded Llanddeniolan.

LLANBERIS.—In a rugged defile or pass, two monstrous  
 slabs or shivers, call'd Cromlechau: one contains a space  
 underneath, sufficient to admit 20 persons to dine under it,  
 &c. Since the country people have lodged their turf under  
 it, the hollow underneath is no more than a yard & few  
 inches high; before that, the tallest man could stand upright  
 in it. About 70 years ago, one Katharine Cromlech, with  
 her herds, eep and goats, whom she used to by  
 their names liv'd under summer many years, &c.  
 nes was 114 yards & 4 feet, her 91 yards  
 5 feet."

cromlechau are no other than huge  
 fragments fallen from the craggy front of Glyder, accidentally  
 resting upon others that fell before them. J. Ll.

The author says that above these stands a prominent rock  
 & a fortification call'd Dinas y Gromlech. To the east of  
 these, his correspondents from Llanberis (as he informs us)  
 gives an account of a cave & a cwm, call'd Ogof y nad oer &  
 Cwm y nad oer, & says that a canibal robber inhabited there  
 in old times, which gave rise to the appellation. But the  
 author supposes that some Druid recluse inhabited there

anciently, and that the place should be denominated Ogof y nadroed Cwm y nadroedd, from the opinio      Druids had of those reptiles      on to speak of huge carn ting of some hundred w      of pebbles, & that their ru      s one of them he inform      to this day Carnedd Llewelyn; another Carnedd Ddafydd; a third, dignified by the name of Carnedd y Wyddfa. The two others, he says, have no particular names but Carnedds.

“Risum teneatis amici.” J. Ll.

At Orphwysfa, he says, a number of barrows are to be seen, much injur'd by time: & Toland, in his *History of the Druids*, is quoted, mentioning a cromlech in Poitiers, 60 feet in circumference, &c. N.B. The author does not seem to believe him. Herman Moll quoted, saying, that there is a cromlech in Cefn Bryn in Gower, Glamorganshire.

bout 20 ton weight supported by 6 or nes ab<sup>t</sup> 4 feet high it is call'd      stone, &c.  
n Beblig Monum<sup>ts</sup>      eini Herion, in Maes y Mufiau farm, two high pillars there distant from each other 5 cubits “in the skirts of a prodigious big barrow;” one upright, the other mov'd out of its place. Not a few of the pebbles of the Garnedd carried off to the adjoining fences. The short flat coped stone, the usual companion of most Druid structures, as the author frequently affirms, stands on one side of them. In times past abundance of barrows & other erections upon this farm, now marr'd and demolished. Castell Rhidyn, a square entrenchment on Castell mai farm. Castell mai deriv'd from mai or vai, the name of a river; Rhidyn deriv'd from rhi, a lord, and din, a fortified place. Here are the remains of several

one with a central pillar      cromlechs, the 1st, 8 cubits      two, 4 cubits in length supporters which are still      The flat arch'd stone accompanies these monuments. In the meadow adjoining Castellmai are several short stones in various positions, which might be associates to the monuments of Rhidyn, &c.

THE MONUNUM<sup>ts</sup> OF RHOS LLANFAGLAN, IN THE LORDSHIP OF CASTELLMAI.—This place being near Segontium, like Mantua, “nimium vicina Cremonæ,” its ancient structures suffer'd much from the vindictive rage of its military neighbourhood. Yet there remains a square entrenchment,

which included in the Druid age two cromlechs  
 several carnedds, in one of which Maen y prenvoll  
 stood. The two stones of the cromlechau  
 are the entrance of a pinfold

the largest 3 cubits &  $\frac{1}{2}$   
 2 &  $\frac{1}{2}$  over in the widest part, whose three supporters are  
 still standing, the western higher than the other two, to give  
 it an inclination to the rising sun. To the north of these,  
 within 3 cubits, the low arch'd stone makes its appearance.  
 The other table-stone is not so large, & its bearers are taken  
 away: & eastward of this entrenchment, in an inclosure,  
 stood a vast large carnedd, and several lonely pillars. To  
 the west, are 2 or 3 houses, and under a garden hedge, an  
 uncouth upright pillar, in height between 3 & 4 cubits, but  
 without a name. Other imperfect monuments, in this com-  
 mon, such as a cromlech, in ruins, near the corner of an in-  
 closure belonging to a farm call'd Yr hen Efel, the covers  
 stone remov'd 2 of the supp standing, at the  
 distan paces stands a directing

The author supposes the a Druid course,  
 visible on the left hand from a half circle of large rude stones  
 under the boundary hedge of Tyddyn y Clochydd, running in  
 a straight line northwards, through Plas Isaf ground, mark'd  
 out by several stone pillars, and continuing its course by se-  
 veral large barrows to Morva Hallt, where there seem to be  
 2 or 3 carnedds hir, or arch-druid burying place, as the au-  
 thor supposes. Some gentleman wanted to open that near  
 the mouth of the upper road to Caernarvon, by way of ex-  
 periments. There is another nondescript in this Rhôs, being  
 a structure in form of a horse shoe, with an entrance near  
 ard in breadth; it is only 2 yards

ameter. What induced the to take it for a  
 Druid struct than a sheep pen is  
 its surrounded with a mound of earth & stone  
 two yards in thickness.

## ANTIQUITATES PAROCHIALES.

### No. XI.

#### MYFYRION.

ANTIQUUM nomen Myfyr, vel plurali THE old name Myfyr, or, as it is in  
 numero Myfyryon, a memorandi vel the plural number, Myfyryon, may be

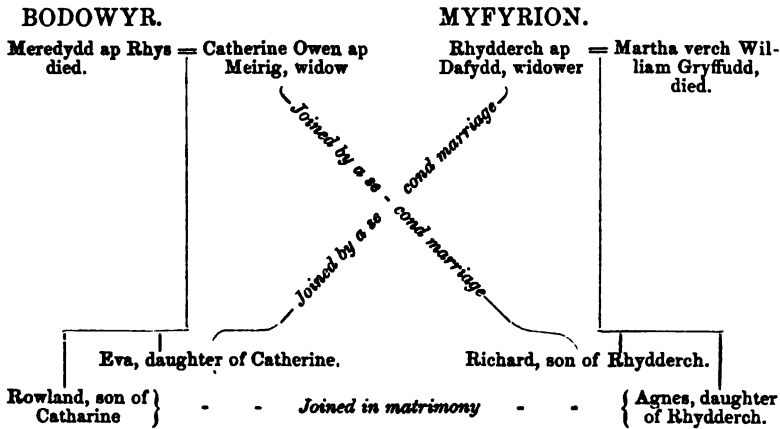
memoriter recolendi locis abditisque recessibus, Druidibus olim pergratis, derivari non reuit. Apud Cerrig-y-Druidion in agro Denbighnensi, non ita procul abhinc, locus bene notus est, quem vocant Dyffryn Myfyr, i.e. valleculum contemplationis. In cœmeteriis apud nos quædam cellulæ vel super ossa sacra, reliquiasque sanctorum claustra, ut Llaniestyn in Llun, alibique, vulgo Myfyr innotescunt. Myfyr in nostra et Hibernica lingua idem cum memoria est, uti Philologi norunt nostri. Hæc villa, una cum precedente in Extentum Regis tum Episcopi nullam prorsus obtinuit mentionem, et licet villæ de Gwydryn a quibusdam temere ascribatur, eis a me ea in re obviam eatur oportet, quia Extentam Regiam, cui maxima ratione locorum (etsi non eadem semper ratione temporis) debetur auctoritas, expresse Evanum ap Llywelyn cum hoc suo prædio de Myfyrion, ubi vitam egit, in villa de Porthamel collocasse res certissima est, nec dubitandi locum admittit. Hæc villa suâ antiquâ solum familiâ celebris, quæ a Caducano secundo Lovarchi Monensis Satrapæ filio originem produxit, masculis enim ea dicto Evano deficientibus, filia sui fratris Iorwerthi Vaughan nomine Wenlliana, hæres conscripta, Evanum ap Ednyfed ap Griffith, Yarddiriano stemmate ortum, nuptiis sibi consociavit, ex quo, clypeo Yarddiriano insigniti invicem successerunt masculi cognomine ut plurimum Prytherchiano ad Godfredum usque Richardi Prytherch Cestrensis Justiciarii filium, cuius unica filia Dom. Martha Prytherch, hæresque, consanguineo suo Dom. Pierceo Lloyd de Lligwy Armigero nupta est, ex quo jam (clypeo Gweridiano munitus) Dom. Pierceus Lloyd utramque conjunxit domum, remque hæredii plurimum adauxit.

derived from those secluded retreats which the Druids formerly delighted to frequent, for the purpose of meditation, or of inward recollection. At Cerrig-y-Druidion, in the county of Denbigh, not far from hence, there is a place well known which they call Dyffryn Myfyr, that is, "The Vale of Contemplation." In our burial places there are certain cells or cloisters over the sacred bones or relics of the saints, as at Llaniestyn in Llun, and elsewhere, which are commonly known by the name of "Myfyr." The word Myfyr, both in our own and in the Irish language, means meditation, as our philologists know. This township, as well as the preceding one, is not at all mentioned either in the Royal or Episcopal Extent; and though it is by some persons unthinkingly referred to the township of Gwydryn, I must differ from them in this matter, because it is a very certain fact, and one which admits of no doubt, that the Royal Extent, to which the greatest authority is due in point of place, (though not always in point of time,) has expressly placed Evan ap Llywelyn, with his farm of Myfyrion, where he lived, in the township of Porthamel. This township is celebrated only for its ancient family, which derived its origin from Cadwgan, second son of the chieftain Llywarch Mon, for on failure of male issue to the said Evan, a daughter of his brother Iorwerth Vaughan, Gwenllian by name, being appointed his heir, married Evan ap Ednyfed ap Gruffydd, of the stock of Yarddur, whose male descendants, for the most part of the name of Prydderch, succeeded in their turns to the illustrious shield of Yarddur, down to Godfrey son of Richard Prydderch, Justiciary of Chester. His only daughter and heiress, Miss Martha Prydderch, married her cousin Pierce Lloyd of Lligwy, Esq., whereby Pierce Lloyd (strengthened by the shield of Gwer-ydd) joined the two houses, and acquired a very large estate.

Inter hanc domum et Bodowyr ultime dictam, miranda certe, et nullis aut loci aut temporis exemplis conferenda matrimonialis conjunctio, nexibus complicatis et veluti decussatis, non ita pridem contigit, quam hoc sequenti schemate ob oculos ponam:—

Between this house and Bodowyr, just mentioned, there was certainly a wonderful and unprecedented matrimonial alliance, of complicated and as it were of cross-wise knots, which I shall exhibit in the following scheme:—

## INTRICATE MARRIAGES.



In hoc cognationis Paradoxo si Hymeneo forsā vix Deo adeo implexæ Veneres sanguinumque contractus, nisi eorum qui prius inierant, placuerint. An matris Catherinæ cum filio Ricardo connubium primo initum contigerat, non habeo quod dicam: hoc tantum decernas velim, utpote huic materno thoro Deus equidem numerosā prole benedixit, cum filiæ utrique juvenes steriles-  
cant. De hac cognatione Dom. Edwardus Trevor de Brynkinallt in agro Denbighnensi, Eques auratus (cujus mater filia erat Richardi in hoc schemate, filii ex Catherina matre) Epitaphium quondam ad sepulchrum hujus Evæ contexuit, quæ avi sui uxor decesserat, viz. —

In this paradoxical marriage of relations, if it may be called marriage, perhaps such interwoven loves and mixture of blood, except in the case of those who were married before, scarcely pleased God. Whether the marriage of Catherine the mother, with Richard the son, was the first contracted, I know not; but this I wish you to observe, that God blessed this maternal bed with a numerous offspring, whilst her daughter's two sons were both childless. Concerning this relationship, Sir Edward Trevor of Brynkinalt, in the county of Denbigh, Knight, (whose mother was the daughter of Richard in the above scheme, son of Catherine his mother,) wrote an epitaph for the tomb of Eve, who was his grandfather's wife, thus,—

**"Here lyes by name the world's mother,  
By nature my aunt, sister to my mother;  
By law my grandmother, mother to my mother,  
My great-grandmother, mother to my grandmother:  
All this may be without breach of consanguinity."**

Hæc Eva Dom. Edwardo Trevor matertera erat, quippe quæ soror (soror uterina) matris erat: ex affinitate, avia quia avo, i.e. patris patri, secundis nuptiis, uxor: et proavia, quia primo proavo suo Rhyddercho ap David nupsit. Catherina ex primo conjugē (Meredydd ap Rhys) filia erat: ex affinitate socrus, quia secundi sui conjugis (N.B., Rhydderch ap David pater fuit Richardi ap Rhydderch) patri confarreata Richardo Prytherch in hoc schemate filio, ac noverca ac privigna fuit Rowlando Meredydd natura soror, affinitate socrus. Quid plura: ad hæc consanguinitatis et affinitatis anomala haud ulla reor nobis occurrunt exempla. Justiniana vero et Canonistarum placita, etsi permultis scatent instantiis, huic profecto prorsus obmutescunt.

Hæc villa duobus jam constat allodiis, unum vocatum Myfyrrion Ucha, ubi Prytherchiani Lares plurimis viguerunt annis: jampridem ad Llanidan, ubi jam emicant, transierunt, alterum Myfyrrion Issa, olim Bodwyrrianæ domus prædium: nunc vero Dom. Wilhelmo Owen de Talybont divenditum, qui nunc eam terram possidet. Tota hæc villa glebæ humidulæ enutriendis ac sagine pecoribus idoneæ succumbit, Cereri haud prodige arrisura est: sed sicciorebus annis, sudoque cœlo, avenam secale cum modico hordeo uberius profundit: fæno maxime locuples, quippe quæ pratis undique viridantibus et aquarum rivulis per opportune obsidetur.

This Eve was Sir Edward Trevor's aunt, inasmuch as she was his mother's own sister; by affinity she was his grandmother, because by a second marriage she became the wife of his grandfather, his father's father; and she was his great-grandmother, because she first married his great-grandfather, Rhydderch ap Davydd. Catherine was her daughter by her first husband, (Meredydd ap Rhys); by affinity she was his mother-in-law, since she was married to Richard Prydderch, the son in the pedigree, who was the father of her second husband: (be it observed, Rhydderch ap Davydd was the father of Richard ap Rhydderch,) and she was his step-mother and daughter-in-law, being sister by nature, and mother-in-law by affinity, to Rowland Meredydd. But why should I say more? I do not suppose that any such anomalous examples of consanguinity and affinity as this are to be met with. The Justinian and Canon laws, although they abound with many instances, are perfectly silent on this point.

The township at present consists of two allodies or manors, one called Myfyrrion Ucha, where the Prydderch family flourished for many years: they long since removed to Llanidan, where they still glitter. The other is Myfyrrion Issa, formerly the inheritance of the Bodwyrrian family; but it is now sold in allotments to Mr. William Owen of Talybont, who at present possesses that property. The whole township is covered with a somewhat moist soil, favourable for feeding and fattening cattle, but it is not over advantageous for corn; though in dry seasons, with a cloudless sky, it produces oats and rye in abundance, with a moderate supply of barley: it is very rich however in hay, being conveniently surrounded on every side by green meadows and streams of water.

## THE WYDRYN.

HÆC villa perantiquum nomen præ se fert, et præter insulam Avaloniam, quam Malsburiensis<sup>1</sup> e vetustissimo scripto Ynys Wydryn dictam asserit, mihi audienti vel legenti non alterum locum ejus nominis reperire contigerit. Insula hæc Ynys Wydryn a Malsburiensi sybis rubis et paludibus circumdata describitur: ideoque a Gwydd-ddrain (si ita augurari me paterer) i.e. a spineto vel rubeto, quasi locum spinis et rubis insigniter circumseptum, hac villam nomen obtinuisse, talesque locos, (vel lucos potius) Druidibus, qui hic olim lucos et nemora colebant, maxime arrisise, quis inficias ibit? et qui inde nomen villæ donare quibant: Gwydd-fryn, i.e. collis conspicuus huic loco, fateor, exquisitus quadrat; nec abludit Gwydd-drem, hoc est, jugum conspicuum: sed cum videam Avaloniam, quæ in loco humili et in conspicuo sita est, in illis vetustissimis temporibus, Gwyddrin ipsissimo cum nostra villa sono, vocatam fuisse, et Latine Avaloniam ab afalau plusquam fortassis, i.e. spinetorum fructibus, ut in nostra verbum afal latius accipitur. Afallau enim et afalau, eundrain (grossulæ) a nobis inter spiniferos dicuntur, nec moror quod veteres Angli a nescio quo vitro Glassenburiam hallucinati ducebant: his inquam vel leviter perpensis, non possum (cum peritiorum venia) non has rejicere, et ad illam a spineto originem hoc nomen deducendum referre: unicuique interim in his spinosis antiquitatibus, sua ut lubet sententia intemperater relinquatur, ad Extentam accedo.

## THE WYDRYN.

THIS township is known by an ancient name, and besides the island of Avallon, which Malsbury asserts, on the authority of a very old document, to have been called Ynys Wydryn, I never heard or read of any other place bearing that name. This island, Ynys Wydryn, is described by Malsbury to have been surrounded by trees, bushes, and marshes: who then will deny that the township in question obtained its name from Gwydd-ddrain, (if I may be allowed to conjecture) that is, "Thorny and Briery," as being a place eminently fenced around by thorns and briars, and that such places (or groves rather) were favourite resorts of the Druids, who formerly used to worship groves and forests here, and hence might give its name to the township? Gwydd-fryn, that is, "The Conspicuous Hill," I confess, agrees admirably with the character of the place; nor is Gwydd-drem, [q. drum?] that is "The Conspicuous Ridge," unsuitable to it. But when I find that Avallon, which lies in a low and conspicuous situation, was called in those early times Gwyddrin, exactly as this township is pronounced, and that it was moreover called in Latin, Avallon, from "afalau" perhaps, that is, "the fruit of thorns," as the word "afal" has rather a wide signification in our language; for "eurddrain" (berries) are called "afallau" and "afalau" by our thorn-gatherers: and I have no doubt but that the ancient Saxons, somehow or other, formed the word Glastonbury from "vitrum" (gwydr) *glass*, by mistake. Having thus briefly considered these things, I cannot (with all deference to more skilful men,) but regret the latter etymologies, and derive the name from a thorny bush. In the meanwhile let each, in these thorny anti-

<sup>1</sup> Vide Spelman. Vetus illud scriptum erat Melkini aut Patricii.

In Extenta Regis villa hæc sex allodiis reperitur determinata. Allodium primum, vulgo Wele Llywelyn ap Llowarch, quod tunc temporis Evanus ap Iorwerth ap Ednyfed cum aliis cohæredibus suis tenuerunt, indeque quotannis fisco regio octo solidos et octo denarios pro redditu solvebant. Secundum allodium vocatum est Wele Howel ap Llowarch, quod David ap Meredydd Voel, Llewelyn ap Adda ap Meredydd, alique cohæredes occupabant, et quolibet anno Dom. Regi 8s. 8d. pro suis terris persolvere tenebantur. Tertium allodium dictum fuit Wele Davydd ap Tegerin, quod Cynricus ap Wenlliam verch Davydd, solus tenuit, reddens inde Dom. Regi quolibet anno 8s. 8d. Quartum allodium vocatum est Wele Eneas ap Idris, quod Evanus ap Iorwerth Vychan solus tenuit, et pro annuo redditu 16 solvebat solidos. Quintum allodium tunc escheta Dom. Regis erat quod vocabatur Wele Cynric ap Tegerin, de quo quid valuerat in Extentæ rotulis interseri prætermisum est, quia nemo inde tenens illic conscriptus occurbat. Sextum allodium fuit Wele Madoc ap Cyfnerth, quod Bledinus ap Davydd ap Howel solus tenuit, reddens inde Dom. Regi quolibet anno 7s. 4d. Omnes tenentes in hac villa sectam ad comitatum et hundredum exsolvere, pro quolibet relevio decem solidos, totidemque pro quolibet amobro reddere, opusque manerii de Rhossir facere, cursusque stalonis et rhaglotti subire consueverunt.

In hac villa ecclesia sancti Aidani, in loco maxime ameno, prope mare sedet: fabrica quidem, præ antiquo construendi ritu, nec parca nec inelegans, cui nova ducentis plus minus elapsis annis ecclesia veteri intercolumniis unita, adjecta est. Sub altari

quities, retain his own opinion inviolate, whilst I proceed to the Extent.

In the Royal Extent, this township appears to have been divided into six allodies. The first allody was commonly called Wele Llywelyn ap Llywarch, which at that time was held by Evan ap Iorwerth ap Ednyfed, with other co-heirs, who paid into the royal treasury the annual rent of eight shillings and eight pence. The second allody was named Wele Howel ap Llywarch, and was held by Dafyd ap Meredydd Voel, Llywelyn ap Adda ap Meredydd, and other co-heirs, who were bound to pay yearly to the king, for their land, the sum of eight shillings and eight pence. The third allody was called Wele Davydd ap Tegerin, which Cynrig ap Gwenllian verch Davydd alone held, on payment of eight shillings and eight pence yearly to the king. The fourth allody was called Wele Eneas ap Idris, which Evan ap Iorwerth Vychan alone held, paying annual rent to the amount of sixteen shillings. The fifth allody was then an escheat of the king, and was called Wele Cynrig ap Tegerin: its value is not inserted in the rolls of the Extent, because there was no tenant then appointed. The sixth allody was Wele Madog ap Cyfnerth, which Bledyn ap Davydd ap Howel held alone, paying for it to the king the annual rent of seven shilling and four pence. All the tenants in the township were wont to perform their suit at the courts of the county and hundred, to pay ten shillings for every relief, and as much for every amobr, and to do the work of the manor of Rhoshir, and to undergo their courses of stalonage and rhaglot.

In this township is situated the church of St. Aidan, in a most delightful spot near the sea-side: the fabric, indeed, considering the old style of building, is neither small nor inelegant; and a new church has, about two hundred years ago, been



hic non ita pridem capsula lapidea reliquiis sacris onusta, cum aptato operculo ejusdem lapidis, cumque tribus ad latus ostiolis, desuper fornicatis, e cotariæ genere blande et concinne formata, eruebatur, quæ jam omnibus visenda suo loco deposita est.

Hic etiam ille lapis lumbi, vulgo Maen Morddwyd, a Giraldo Cambrensi mire et copiose decantatus in hujus cœmiterij vallo locum sibi e longo a retro tempore obtinuit; exindeque his nuperis annis quo nescio papicola, vel qua inscia manu (nulla ut olim renitente virtute, quæ tunc penitus elanguit aut vetustate evaporavit) nullo sane loci dispendio, nec illi qui eripuit emolumento, ereptus et deportatus fuit. Huic ecclesiæ ad limina pene adstant nobiles sedes Dom. Piercei Lloyd, illius meritissime patroni, quas indes laudabili sumptu ampliores facit et condecorat. Pertenuis hic olim erat tugurium quod cellariam a vendita cerevisia usque nuper vulgus hominum vocitabat, in qua tamen Richardus Prytherch, ante memoratus vir ille, ad loca deligenda ac colenda genio clarus, suam sedem mansionemque fixit. Hic ille Justiciarius Prytherch frequens audiit suo ævo arbustorum arborumque longe celeberrimus cultor, placidissimæ habitationis tranquillæque vitæ exordia conseruit; hic seris nepotibus suis fagos, pinus, castaneas, fraxinos, sycamoras, obambulationibus umbracula conspergentes seminavit ordineque disposuit: hic circumquaque agellos vivis sepibus arboribusque seriatim consitis, ad usum ornatumque munivit; hic vivarium ad mare non longe protensum, sed lætum et jucundum ambulacris ibidem ad nitrosiorem e pelago auram imbibendam et ad oculos terræ marisque deliciis oblectandos instruxit; hic illic, solem meridiano versus, floretis frutetis et amœnissimis viridariis locum adorna-

added, being attached to the old by means of intercolumniations. Not long since, a stone chest, full of sacred relics, with a fitting lid of the same stone, and with three small openings at the side, arched above, of the whetstone kind, well and carefully shaped, was dug out from beneath the altar: it is now deposited in its proper place, and may be seen by everybody.

Here also, in the church-yard wall, the thigh stone, commonly called Maen Morddwydd, which has been so curiously and largely described by Giraldus Cambrensis, obtained a place for itself a long time ago; but of late years it was pulled off and carried away, either by some papist or other, or by some ignorant person, (its miraculous virtue not displaying itself as formerly, having entirely languished or exhausted itself by age,) with no loss indeed to the place, nor any gain to him who took it away. Close by the church, stands the noble mansion of Pierce Lloyd, Esq., its most worthy patron, who is continually enlarging and ornamenting his residence at a very considerable expence. Formerly, there was a very small cottage here, which the common people, until lately, used to call the "Cellar," from its being a place where ale was sold: it was there that the before-mentioned Richard Prydderch, a man of excellent taste in the selection and laying out of places, fixed his seat and residence. Justice Prydderch, who was commonly considered by far the most celebrated planter of trees and groves of any in his time, laid the foundations here of a most pleasant habitation and quiet life, and set and laid out for his posterity shady beech trees, pines, chesnuts, ash trees, and sycamores: he fenced the grounds on every side with quick-sets, and trees set in rows, both for use and ornament: he laid out a park in the direction of the sea, with beautiful

vit, murisque elaborato saxo undique convallavit. Hæc omnia præpræagus avus florentiori fortuna fas credere ut tantum limina præsterneret; ita est vere præsagiit. Pronepos enim qui veneres loci apprime gustaverat in re agraria cum multis superans parasangis, illecebris loci allectus, hic opes suas humanissime profundit, domumque hanc præ aliis, quas passim habet, ædibus ac sedibus impensius colit et exornavit.

Altera in hac villa antiquioris notæ familia ad Carreg-wydryn diu conseedit, quæ cum gens nostra ad Anglorum morem cognomina gentilitia capesserit a Meredutho ap John ap Rhys, Mereduthiana internoscebatur; e familia Myfyriana hanc domum subortam, fæciales non infimi nominis autumabant, scil. ex Eneano ap Jorwerth Vychan de Myfyryon; sed huic ortui nec res nec tempora consentiunt, ad rem quod attinet. Jorwerthus ille de Myfyryon solam Wenllianam constituit hæredem: imo in Extenta Regia, quæ paulo ante hoc tempus compaginata erat, nullus ex Myfyriana villa in hac tenens conscriptus est; Extenta vero alterius Eneani ap Jorwerth Vychan meminit, qui terra proxime adjacentis, scil. Wele Eneæ ap Idris, tunc tenens erat: ideoque ex hoc homonymiæ fuco, hunc leviusculum errorem natum, mihi veresimile videtur, res fæcialibus non insolens. Eneanus ille, a quacunque prosapia suam originem duxit, in hac domo hæredem Madocum reliquit filium; ille Madocus unicam filiam nomine Leucam alias Leucy hæredem constituit, quæ Theodoro ap Llewelyn de Nant y Bwbach

and pleasant avenues, where one might inhale the briny breeze of the ocean, and cheer the eye with the delights of sea and land: here and there he ornamented the place, southwards, with gardens, orchards, and most delightful *ever-green enclosures*, [q. green-houses?] and surrounded it with walls of wrought stone. We may believe that the old man accomplished all these things as mere commencements, presaging a wealthier fortune. And he presaged truly; for his great-grandson, who had deeply tasted the delights of the place, surpassing him in landed property by many miles, drawn by the enchantments of the spot, expends his wealth here most liberally, and improves and adorns the house in a more costly manner than all the seats which he possesses elsewhere.

Another family, of a more ancient fame in this township, has been long stationed at Carreg Wydryn, and, when our nation had adopted surnames after the manner of the English, was known by the name of Meredydd, from Meredydd ap John ap Rhys. Heralds, of no mean reputation, used to consider this house to have sprung from the Myfyrian family, namely, from Einion ap Iorwerth Vychan of Myfyryon: but neither the property nor times accord with this origin. The said Iorwerth of Myfyryon, appointed Gwenllian his sole heiress: moreover, in the Royal Extent, which was compiled shortly before this time, there is no tenant from the Myfyrian township registered: but the Extent mentions another Einion ap Iorwerth Vychan, who was then tenant of the adjoining land, namely, Wele Eneas of Idris. It therefore seems to me very likely that this slight error arose from the sameness of names,—a mistake to which heralds were very liable. From whatever stock that Einion derived his own origin, he left his son Madog as his heir in this house. That Madog appointed

in parochia de Llanrhyddlad nupta est. Ab hoc Theodoro, Rhesus, Johannes, Mereduthus, Thos. Mauritius sibi invicem in hoc hæredio liberi successore tenentes. Mauritius hic inter tres filias, viz. Martham, Dorotheam, et Leuceam suas terras reliquit. Martha Evano Wynne de Llanedwen, Dorothea Edwardo Owen de Wrachddu, et Lucea Wilhelmo Lloyd de Llandrygarn nuptæ sunt. Luceæ filius Johannes Lloyd hanc domum, partibus aliis venditis aut abalienatis, jam solus possidet. Domus hæc de Carreg Wydryn, non ex illo Eneano ap Jorwerth Vychan aut ex alia gente, multum post huic familiæ accrevit ut chartulis infra patet.

Altera ibidem in hac villa sedes olim appellata Gelli Wydryn nunc Mauritiu Rowland est. Hæc fuit Wele Æneæ ap Idris, domusque mansionalis ultime dictæ familiæ, ante accessionem domus de Carreg Wydryn, et ubi, ut ex chartulis habeo, supradictus Evanus ddu ap Jorwerth, (circa annum 1333) mansionem fixerit. Familia hæc de Gelli Wydryn, etsi jam exilis et vix nota, suo in loco tamen satis antiqua, terras quasdem in Bryn-gwyn illius hæredes non ita pridem tenuerunt, quæ Dom. Galfrido Williams de Pentir in agro Arvoneusi impignoratæ, et qua jam pecuniis ipsi non numeratis, Dom. Wilhelmi Williams ejusdem Galfridi filii e re sunt. Proxima est Gorsedd Wydryn. Hæc terra Bodewyrianæ familiæ aliquando post extentam Regis confectam accrevisse reperitur, quam duobus a retro seculis, Rhesus ap Howel ap Rhys de Bodowyr suo filio Davidi Lloyd vicario de Llanidan, natu minori, pro sorte dedit. Ille David Lloyd ap Rhys de Gorsedd Wydryn hanc terram Owino filio reliquit; Owinus Hugoni; Hugo Wilhelm; Wilhelmus Ludovico invicem

his only daughter Leuca, alias Leucy, [q. Lucy?] as his heiress, who married Theodore ap Llewelyn of Nant-y-Bwbach, in the parish of Llanrhyddlad. After Theodore, his sons Rhys, John, Meredydd, Thomas, and Morris, succeeded, in their turns, as free tenants in the inheritance. Morris left his land amongst his three daughters, Martha, Dorothy, and Leuca. Martha was married to Evan Wynne of Llanedwen; Dorothy, to Edward Owen of Wrach Ddu; and Leuca, to William Lloyd of Llandrygarn. John Lloyd, son of Leuca, is now the sole proprietor of the house, though some portions of the estate have been sold, or alienated. The house of Carreg Wydryn did not come to this family from Einion ap Iorwerth Vychan, nor from any tribe long after, as will appear from the subjoined charters.

The other seat in the township, which was formerly called Gelli Wydryn, belongs now to Morris Rowland. This was Wele Eneas ap Idris, and the residence of the last-named family prior to the accession of the house of Carreg Wydryn, and where, as I find in the charters, the before-mentioned Evan Ddu ap Iorwerth (about A.D. 1333,) had fixed his habitation. This family of Gelli Wydryn, though now of small condition and scarcely known, yet was in its own place sufficiently ancient, and its heirs, not long ago, held certain lands in Bryn-gwyn, which were mortgaged over to Mr. Galfrid Williams of Pentir; and which, as the money was not paid, is now the property of Mr. William Williams, son of the said Galfrid. Adjoining, is Gorsedd Wydryn. This land is found, sometime after the compilation of the Extent, to have gone to the family of Bodowyr, and two centuries ago, it was given by Rhys ap Howel ap Rhys de Bodowyr, to his youngest son, David Lloyd, vicar of Llanidan, as his portion. The said David Lloyd ap Rhys of Gorsedd

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succedentibus, legaverunt. Ludovici filia Anna Lewis hæres Richardo Johnson de Bello-Marisco enupta est, cujus filius Rowlandus Johnson hanc terram jam possidet. Huic villæ hamletta de Bryngwyn, etsi aliquo intervallo sejuncta, annumeranda videt, ac pro ejus parte computari ex nullis syngraphis eliciendum est, e quibus quod sequitur, ad rem enarandam, si placet consulas.

“Pateat universis per præsentēs, quod nos Cwnws ap Ithel ap Llewelyn, Llewelyn ap Ithel ap Llewelyn, liberi tenentes de Porthamel &c. dedimus et concessimus &c. Jevano Lloyd ap Cynrhig ap Ithel, proprietario de Cefn y ferwen, in eisdem comoto et comitatu, hæredibus et assignatis suis unum tenementum quod vocatur Tyddyn Nest apud Bryngwyn in villa de Gwydryn in eisdem comoto et comitatu, quod quondam fuit y Coch llydan cum omnibus pertinentiis, predicto Jevan Lloyd ap Cynrhig &c. In cuius rei testimonium sigilla mea præsentibus sunt apposita, his testibus, Dicus ap Cynrhig, Meredydd ap Cynric, Cynric Vychan, Grono ap Gwilym, Llewelyn ap Jevan ap Llewelyn dew, cum multis aliis. Dat. apud Llanerchymedd, die primo Novembris, anno reg. Reg. Richardi secundi post conquestum vigesimo.”

Hamletta de Bryngwyn ad rem fœnariam villa de Gwydryn, quæ maxime indigebat, opitulandam olim ex accessu, sicut ejusmodi fœni polentes aliis villis terræ distruebantur, opinor, consociata est. In longum hæc hamletta protendit per rivulum Braint, multis interspersa tenementis, quorum unum quodque sua prata sub se metit lætissima, simul ac ex sicciore gleba uberrimo proventu vel granum elicit colonus vel gramen pabulatum pecus. Proprietarii jam

Wydryn, left the property to his son Owen; Owen bequeathed it to Hugh; Hugh to William; William to Lewis, who succeeded to it in their turns. Anne Lewis, daughter and heiress of Lewis, married Richard Johnson of Beaumaris, whose son, Rowland Johnson, possesses the estate at present. The hamlet of Bryngwyn, though separated from it by a certain space, seems to belong to this township; and we may infer this from several documents, of which you may, if you like, consult the one which follows, on the subject:—

“Be it known to all men by these presents, that we Cwnws ap Ithel ap Llewelyn, and Llewelyn ap Ithel ap Llywelyn, free tenants of Porthamel &c. have given and granted &c. to Ievan Lloyd ap Cynrhig ap Ithel, the proprietor of Cefn y ferwen, in the same comot and county, his heirs and assigns, one tenement which is called Tyddyn nest, at Bryngwyn in the township of Gwydryn, in the same comot and county, which was formerly y Coch llydan, with all its appurtenances, to the aforesaid Ievan Lloyd ap Cynrhig &c. In witness of which deed my seals are affixed to these presents, in the presence of Dicus ap Cynrhig, Meredydd ap Cynrig, Cynrig Vychan, Grono ap Gwilym, Llewelyn ap Ievan ap Llewelyn dew, with many others. “Given at Llanerchymedd, the 1st day of November, in the twentieth year of King Richard II. after the Conquest.”

The hamlet of Bryngwyn was joined to the township of Gwydryn, I think, with a view to supply it with hay, in which it was very deficient, just as we find hay districts of that sort distributed in other townships. This hamlet stretches out in length by the river Braint, and is interspersed with many tenements, each of which has its own meadows, which are very beautiful to behold, as soon as the husbandman has removed the grain (most abundant crops, when

Dom. Franciscus Bulkeley de Porthamel, Dom. Johannes Owen de Presaddfed, Dom. Johannes Maurice de Celleinioc, Dom. Wilhelmus Williams de Pentir in agro Arvonensi, Dom. Johannes Lloyd de Maes y porth, in hac hamletta existunt, et in villa ipsa (de Gwydryn) rem agri exigunt Dom. Pierceus Lloyd de Llanidan, Dom. Franciscus Bulkeley de Porthamel, Dom. Rogerus Hughes de Plas coch, Dom. Wilhelmus Bold, Johannes Lloyd de Llandrygarn, Rowlandus Johnson, Dom. Elena Wynn de Bodysgallen, Dom. Anna Rowlands, Mauritius Rowland et Rowlandus Morris, suas jam possident terras, easque omnium quidem in hac regione, vel suo apte ingenio, vel combusta calce, vel marinis recrementis repastinatas, longe feracissimas.

the soil is rather dry) or the grass to feed the cattle. The present owners of the hamlet are Mr. Francis Bulkeley of Porthamel, Mr. John Owen of Presaddfed, Mr. John Morris of Celleiniog, Mr. William Williams of Pentir, county of Caernarvon, and Mr. John Lloyd of Maes y Porth; and in the township itself (of Gwydryn) Mr. Pierce Lloyd of Llanidan, Mr. Francis Bulkeley of Porthamel, Mr. Roger Hughes of Plas Coch, Mr. William Bold, John Lloyd of Llandrygarn, Rowland Johnson, Mrs. Elen Wynne of Bodysgallen, Mrs. Anne Rowlands, Morris Rowland, and Rowland Morris, possess lands respectively, which lands, owing either to their own genial nature or to their being manured with lime or sea weeds, are by far the most fertile in the district.

## ON THE ANCIENT PORTABLE HAND BELLS OF THE BRITISH AND IRISH CHURCHES.

### No. II.



I now proceed to bring together the various notices which I have met with relative to the sacred portable bells of the Irish saints, as illustrating the different extracts given in the first part of this paper, concerning those of Wales. I am aware that the Irish portion of the subject is far more ex-

tensive than is here given; but, as it is already in the hands of one of the most learned of the Irish antiquaries, I have not cared to give it further extent than will be sufficient to show its general bearing in connexion with the professed objects of the *Archæologia Cambrensis*.

In Shee's publication of O'Phelan's Collection of Epitaphs in the cathedral of St. Canice at Kilkenny, is the following passage:—"Primam in Hibernia Campanam opinor cymbalum illud fuisse quod Sanctus Patricius Sancto Kieranno Sagiriensi tradidit;" i.e. I believe that the first bell in Ireland was that which St. Patrick gave to St. Kieran of Saiger, [near Birr.]

St. Evinus, who wrote before the tenth century, alludes to the portable bell of St. Ciaran, (evidently referring to the one given him by St. Patrick and as being then in existence,) adding, that it was held in great veneration, and carried about to the assemblies of princes, to protect the poor, and to raise contributions for the monastery of the saint.<sup>1</sup>

Mr. Rawson, in his *Survey of the County of Kildare*, speaking of St. Evin, who filled the abbey of Monastevin with his monks, says, "The consecrated bell which belonged to this saint called Bernan Empen, was, on solemn trials, sworn upon; and was committed to the care of the M'Egans, hereditary Chief Justices of Munster." We have here a proof of the name Bernan being given to one of these sacred bells.

Giraldus Cambrensis relates, in his *Irish Itinerary*, that "there is in the district of Mactalewi, in Leinster, a certain bell known as the fugitive bell, (*campana fugitiva*,) of O'Tool, chieftain of the county of Wicklow, which, unless it is adjured by its possessor every night in a particular form of exorcism shaped for the purpose, and tied with a cord, (no matter how slight,) would be found in the morning at the church of St. Finnan at Clunarech, in Meath, from whence it was brought:" adding, that "this had often happened."<sup>2</sup> He also states, (Part iii. *Dist.* 33,) that, "these

<sup>1</sup> *Cymbalum Sti. Ciarani habetur cum magno honore in tota provincia. Ducitur enim per regiones et conjurationes principum ad defensionem pauperum et ad excitationem tributorum monasterii Sti. Ciarani. Vit. Antiq. Ciarani in Actis SS.* p. 458. Published from Ward's MS. in the Monastery of Kilkenny.

<sup>2</sup> "Est in Lagenia in terra scilicet Mac Talewi, campana quædam quæ nisi a custode suo exorcismo quodam ad hoc composito singulis noctibus

bells were occasionally sworn upon, as a species of ordeal dreaded far more than the gospels."

Archdall (*Monast. Hibern. Art. Inniscattery*,) mentions that when he wrote, the bell of St. Senan was religiously preserved in the western part of the county of Clare, and that the common people used to swear by it. He also informs us, as above, that the bell of St. Evin, (the brother of St. Cormac,) was always committed to the care of the Mc. Egans, hereditary chief justices of Munster. And Colgan, in the *Life of St. Cormac*, (*Acta Sanctorum*, p. 751,) speaking of the same St. Evin, who founded the monastery of Ros Glas or Rosmic-treion, (New Ross on the Barrow, and not Monasterevin, as asserted by Archdall,) states, that his bell was held in high veneration after his death, and used to be sworn upon.

The bell of Armagh, represented in a preceding page,<sup>1</sup> from Mr. Wakeman's little volume,<sup>2</sup> is formed of bronze, and is in the collection of the Royal Irish Academy. The inscription on this bell is to be read,—

✠OROIT· archūmascach m̄ ailello

that is, "✠ A prayer for Archumascach, the son of Ailello." These letters are incised, and are beautifully formed, being about three-fifths of an inch high. Now we learn from Archdall's *Monasticon Hibernicum*, (co. Armagh, p. 19,) that Cumasach, the œconomist of Armagh, died in A.D. 904.

In the *Dublin Penny Journal*, (vol. iv. p. 237,) are contained representations of two square religious altar bells of the ancient Irish. One of those here copied was discovered in



the county of Monaghan, with various Celtic weapons. The

adjuretur et vinculo quolibet, vel fragili ligetur, mane in Midia apud Cluanarech (lege Cluanard) in ecclesia S. Finniani unde venerat reperitur, quod et aliquoties certum est contigisse."

<sup>1</sup> See ante, p. 230.

<sup>2</sup> *Handbook of Irish Antiquities*, p. 157.

other, much corroded by time, and composed of a mixed metal, hammered and rivetted together, was dug up at Lough More, in the county of Limerick, near the celebrated abbey of Mungrel, "said to have been erected in the fourth century, before the arrival of St. Patrick in Munster."

The second of these bells is not quite so conical as the one figured above, with a rim round the lower part, a small knob of metal in the middle of the top, (which also appears to have been present in the one above represented, as indicated by the two holes at the top. The handle is flatter and broader than that of the bell of Armagh, resembling the handle of the top of a kitchen saucepan. There also appears to have been a loop of metal on each side at the upper angles.

Amongst the sculptures which formerly decorated the ecclesiastical buildings at Glendabogh, the greater portion of which are now entirely destroyed, was one which formed the tympanum of the priests' church, as it was called; an engraving of which was published by Ledwich, and another evidently far more perfect by Mr. Petrie. This piece of sculpture is (or rather was) valuable for its representations



of ecclesiastical personages. Mr. Ledwich, ignorant of its real meaning, adopted it as a proof of the venality of the Irish clergy. In the centre figure, however, which is represented as holding a book, we recognise not a bishop or priest, but Christ, or one of the four evangelists, or rather, perhaps, the saint under whose invocation the church was placed. The left hand figure, which Ledwich calls a pilgrim leaning on his staff, is a bishop, with his short



pastoral staff or cambatta; and the right hand figure, which Ledwich describes as "the young man holding a purse to commute it for penance," is evidently an ecclesiastic, holding the sacred bell used in Ireland.

This explanation, which was published by me in an article upon the Psalters of St. Ouen and Ricemarchus, (*Palæogr. Sacra Pictoria*,) has also been subsequently given by Mr. Petrie in his description of the buildings at Glendalough. (*Round Towers*, p. 248.)

At Old Kilcullen, there is portion of a square stone pillar, covered with carvings, which has been engraved by Ledwich and Petrie (*Excursions through Ireland*) and in the *Dublin Penny Journal*, (vol. iv. p. 229;) in one of the compartments of which we perceive another figure of an ecclesiastic, bearing a pastoral staff in one hand, and holding what appears to be the hand-bell in the other hand, standing near a dead body, whom the former is probably on the point of restoring to life. Other compartments contain carvings of the events of the life of David, Balaam, &c.

But probably the oldest of all the representations of Irish ecclesiastics are those upon the Cumdach or cover of the Duke of Buckingham's Manuscript of the Gospels, described in Dr. O'Connor's fine work, entitled *Rerum Hibernicarum Scriptores*. One of the figures represents a bishop, with the short crook or cambatta, whilst another, which is here copied, holds in his hand the portable bell.<sup>1</sup>



<sup>1</sup> Dr. O'Connor has taken great pains to prove that the other figures of the Virgin and Child, &c., on this Cumdach, are genuine specimens of ancient Irish art, apparently considering them all of the same early date, and overlooking the *Gothic* character of part of the ornamentation which, as well as those figures, must be referred to the fourteenth or fifteenth century, if not still later; whereas the figures of the bishop and some

Dr. O'Connor considered that this figure was the only representation now known to exist of the consecrated portable bells used in the eighth, ninth, and tenth centuries, stating that the little rounded globules, with which it is studded, are the jewels with which such were ornamented. This enrichment of these portable bells is alluded to by Giraldus Cambrensis in his *Tour in Ireland*:—"Campanas bajulas baculosque sanctorum in superiore recurvos auro et argento vel ære contactos in magna reverentia tam Hiberniæ et Scotiæ quam Gaulliæ populus et clerus habere solet ita ut Sacramenta super hæc longe magis quam super Evangelia et præstare vereantur et pejerare." And Colgan states that "diebus nostris extiterunt plurima talia (campana) in Hibernia auro argento et gemmis tecta quæ magna ex parte ab hæreticis istis auro inhiantibus sunt destructæ," (*Acta SS.* p. 149;) adding in the *Triads*, "Pulsus Cymbali Sti. Patricii contra Demones et magorum maleficia pulsantis auditur per totam Hiberniam (*Triade*, p. 725;) and Evinus says, "Cymbalum suum percussit Patricius cujus sonitum per omnes fines undique Hiberniæ Dominus audiri fecit," (*Triade*, p. 103.)

The names expressive both of bells and croziers, which are peculiar to the Irish language, namely, clocc and cambata, were adopted from the disciples of Columbanus by the French, in the seventh century. Clocc is the Irish for bell, and was used by Adamnan, in the seventh century, for the instrument by which the Irish were summoned to prayers, "pulsante clocca;" whilst in Jonas' *Life of Columbanus*, written in the seventh century, the word campana never occurs, the expression "*signo pulsante*" being employed.

Thus Adamnan says of St. Columba (l. i. c. 8:)—"Columba dixit ad suum ministrum Diarmitium, 'Cloccam pulsa,' cujus sonitu, fratres incitati ad ecclesiam ocyus occurrunt;" to which Colgan adds, "Per cloccam intelligit campanam," (*Triade*, p. 374;) whilst Jonas relates that St. Gal summoned his monks to pray for the soul of Columbanus; and "*signo pulsato*, oratorium ingressi prostraverunt se in oratione et cœperunt missas agere." (P. 242, Edit. *Sirinus*. Lovan, 1667.)

Cormac, of Cashel, also in the ninth century, bequeathed others, are of a totally different and very early character, and accord well with the drawings of the Book of Dimma, Book of Armagh, &c.

his *clocc* to the religious of St. Senan. (See Campbel's *Strictures*, p. 192.)

From the authors of those times it, however, appears that the "*signum*" was not a bell, and Clocca was a wooden board, having knockers affixed to it, as still used in Eastern churches, where the use of bells was unknown, till A.D. 865, when a belfry was first added to St. Sophia, according to Bona. In fact, clocca is a Celtic name for the instrument with which the ancient Druids called the Irish to congregate together. (O'Connor's *Bibl. Stowensis Append.* p. 31-2.) Thus, in process of time, according to the practice of the early christians, the name of a pagan instrument was transferred to its representative in the ceremonies of the Christian Church.

In Sir John Sinclair's *Statistical Account of Scotland*, the Rev. Mr. Patrick Stuart, minister of Killin parish, Perthshire, says, "There is a bell belonging to the chapel of St. Fillan, that was in high reputation among the votaries of that saint, in old times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a grave stone in the church yard. When mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies, in which there was a mixture of Druidism and Popery. After remaining all night in the chapel, bound with ropes, the bell was set upon the head with great solemnity. It was the popular opinion that, if stolen, it could extricate itself out of the thief's hands, and return home ringing all the way. For some years past the bell has been locked up, to prevent its being used for superstitious purposes."

Mr. Petrie read a paper on "Ancient Irish Consecrated Bells," before the Royal Irish Academy, on the 14th May, 1838, of which, it is to be regretted, that the following short notice alone has hitherto been published in the 'Proceedings' of the Academy, although a considerable sum of money has been paid by the Council for the engravings necessary for its publication:—"In this paper the author has first endeavoured to ascertain the period of the introduction of bells into Ireland, and states that though it is possible that they might have been in use previously to the introduction of Christianity, he has not found the smallest authority from which it could be inferred that it was so. He next shows

that there is abundance of evidence to prove that in and from St. Patrick's time, they were generally used for the services of the church, and that the consecrated bells of the first teachers of Christianity in Ireland were afterwards applied to various superstitious purposes; of which he gives a great number of examples from the lives of the Irish saints, ancient historical poems, annals, and other records. These bells were preserved in the churches to which they had originally belonged, and were usually enshrined in cases of the most costly materials and elaborate workmanship. The author proves that many of these bells of the earliest Christian times, though hitherto unknown to the literary world, still remain in Ireland; and he exhibited, from his own museum, a bell which is celebrated in Irish history, as one of the chief relics of the people of the north of Ireland, namely, the Clog-an-udhachta, or bell of St. Patrick's will. He afterwards exhibited drawings of several ancient bells, and among others of St. Senanus's bell, called the Golden Bell, preserved in the county of Clare, and the bell of Armagh, now in the possession of Adam Mc. Clean, Esq., of Belfast. This bell is covered by a case or shrine of exquisite beauty of workmanship; and the inscriptions on it show that it was made at the expense of Donald Mac Loughlin, King of Ireland, for Donald, (Mac Amalgaid,) Primate of Armagh, at the close of the eleventh century. The name of the hereditary keeper of the bell is also inscribed upon the covers; and it is remarkable, that it was in the possession of one of the family, from the period in which the case was made until it passed into Mr. Mc. Clean's hands. The names of the artists who made the case, are also given; from which it is proved to have been of Irish manufacture.

All these bells are of a quadrangular form, and vary in height from four to fifteen inches; and, that they are of the antiquity assigned to them by popular tradition, the author proves by a chain of historical notices collected from the Irish annals, and other records.

Dr. Aquila Smith also exhibited to the members of the Royal Irish Academy, on the 11th of February, 1839, an ancient Irish bell, of a square form, found near Fintona, in the county of Tyrone.

In the fine museum of antiquities, formerly belonging to the Dean of St. Patrick's, purchased since his decease in

1842, by the Royal Irish Academy, there is a remarkable collection of ancient Irish bells. Some of these are the large bells, which once perhaps, were suspended in the Round Towers; others, are the small altar bells, many of them exhibiting proofs of great antiquity. One of the large bells contains an Irish inscription, which proves it to be as old as the 9th century.

At the June meeting of the Royal Irish Academy, in 1846, Mr. Petrie exhibited several ancient bells, namely, the bell of St. Cuanna of the county of Clare, and the bell of St. Ruadhan of Lorha, and some others. He also exhibited some bells supposed to be of Pagan age. The Bearnan Cullain, described in the fourteenth volume of the *Transactions of the Academy*, was at the same time exhibited by Mr. Cooke. When in Dublin, in 1846, Mr. Petrie showed me the bell of St. Patrick: and in one of his Papers on the History of the Fine Arts in Ireland, (*Dublin Penny Journal*, vol. i. p. 148,) he mentions the cover of the bell of the same saint, as an excellent specimen of the arts of carving and jewellery in Ireland, at an early period.

J. O. WESTWOOD.

(*To be continued.*)

## LETTERS OF E. LHWYD.

### No. II.

*Oxford, Oct. 10, 1693.*

Dear Sr

I have been about 7 weeks, of late in South Wales; otherwise you had heard from me, oftener in that time. The reason of my journey thither, was because I have been perswaded to undertake not only y<sup>e</sup> three counties, I at first designed; but also all Wales, Monmouthshire included. Mr. Swall and Mr. Churchill (who are my task-masters) did not require I should put myself to y<sup>e</sup> trouble & expences of a journey into Wales; for they care not how little is done for that country; their business being onely to procure Subscribers, which they have already done to their satisfaction, (for y<sup>e</sup> remaining copies are like to go off at a dearer rate) and in order thereunto to make a great noyse, but not extend their purses much. Upon this occasion my time is prolong'd; so that whatever shall be communicated betw. this and Christmasse will not come too late. As for y<sup>e</sup> maps, I design (at leastwise at present) to leave them as they are. For if you would

have y<sup>e</sup> names of places written in true Welsh; then they must be all corrected; and that would take up much more time and pains than Mr. Swall and Mr. Churchill are willing to requite, and be no acceptable piece of service to y<sup>e</sup> English buyer neither. Whatever I can adde or correct otherwise, I'll spare no pains. I thought it necessary to take a journey into S. W. because I had but few acquaintance there, from whom I might receive any informations. I met with several ancient inscriptions there, whereof one onely was in Welsh: y<sup>e</sup> rest in Latin. That which I conjecture to be British is on a stone pillar about 3 yards high on y<sup>e</sup> top of a mountain call'd Cefn Gelli Gaer, in Glamorganshire, and is thus,—

NEFROIHI

Close under this stone, there's a small round trench about 6 yards over; with a square area, &c., within it, of this form,—



My thoughts are that in y<sup>e</sup> area in y<sup>e</sup> midst, a man lies buried; and y<sup>t</sup> the Inscription is Teffro i ti or Deffroi ti (*mayst thou awake.*) If y<sup>e</sup> first letter of your Inscription at clocaing be an (A), and the last which you make thus **Q** be a (G), then I should pronounce it to be the Tombstone of some prince (tho not mention'd in History) call'd ÆMILIANUS: for in all likelihood TOVISAG must be the same with which we now write Tywysog: but you seem to have been very exact in y<sup>e</sup> copying of it.

As for y<sup>e</sup> stroaks on y<sup>e</sup> edges I met with them on other tombstones, and I make not y<sup>e</sup> least question but this also is a Tombstone.

The MS. you mention of Pembrokeshire, would be very acceptable: and may prove serviceable on this occasion. I am very well acquainted with Mr. Vaughan, and shall shortly write to him about it. I was most of y<sup>e</sup> Summer A<sup>o</sup> 1688 at Snowdon: and was then very inquisitive about the Torgochiaed; but they told me nothing of their migrating under ground from one lake to another, tho if I mistake not the Bishop of Salisbury in one of his letters of his Travels mentions such a thing in y<sup>e</sup> lakes of Switzerland; where also as I find by Mr. Ray; the Torgoceiaed are plentifully found, as well as in Winandermere, Westmoreland.

I met with fordh Helen lueddog in Glamorganshire, Brecknockshire, and Cardiganshire; so y<sup>t</sup> I suppose it was continued through all Wales.

I find Bettws an usual name for churches in South Wales as well as North Wales. But what may this word mean? A Mon-

gomeryshire Gentleman writes to me, y<sup>t</sup> it's nothing else but Beatus; and that it was an attribute of St. Beuno's. The information of y<sup>e</sup> Seal found at Llech y Wydhon is very acceptable; & I hope we need not question y<sup>e</sup> truth of it, but I would know whether John Davies means Llech y Wydhon at Llan y mynych; or some other Llech so call'd. I must confesse I make some Scruple of believing it; because I take this Llech y Wyddon and such places to have been places of burial amongst the heathen Britons, before such seals might be used. But herein I dare not as yet be positive; and I may be deceiv'd. As for y<sup>e</sup> meaning of this name, there's no doubt at all, but it's the same with such another monument y<sup>t</sup> I met with this journey in Cardiganshire called Llech y Gowres: but we know such names were imposed by the common people in succeeding ages: and 'tis but sometimes that the names of places give us any light into their History.

As for our Countrey-men's stories of y<sup>e</sup> cowrdu; I suspect that notion to be one of the erroneous traditions which we have common with other Nations. There were of late years discover'd in a limestone quarry on a very steep rock in Radnorshire, eleven humane Skulls with y<sup>e</sup> rest of y<sup>e</sup> bones, and one head of a Greyhound, as they conjectured. The man y<sup>t</sup> dug y<sup>m</sup>, told me i fôd e'n med-dwl, i bôd nhw yno er pan sincodd y byd yn amser Noe. His reason was for that they lay in the Quickrock, where no men could possibly bury them; His manner of expression *pan sincodd y byd*, put me in mind of Dr. Thomas Burnet's notion of y<sup>e</sup> Deluge; who tells us that y<sup>e</sup> Antediluvian Earth was only a shell over the Antediluvian Sea; which shell cracking and breaking, it sunk into y<sup>e</sup> Abyss or Sea that was under it; and so happened the Deluge. Sed hæc obiter. This man told me indeed y<sup>t</sup> the Skulls were much thicker than usual; but otherwise he thought they were but little or not at all bigger. The large bones dug up in Sicily, some parts of Italy, &c., are by Boccone, a late virtuoso, ascrib'd to Elephants. Dr. Plot, in his History of Staffordshire, discourses very learnedly and at large on this subject: and concludes that some monsters or persons of extraordinary growth have been seen in all ages; but denies that ever there was a time when men were generally larger than at present.

I suppose one reason amongst others, for our believeing that this countrey has been heretofore inhabited by Giants, the exceeding largeness of some stones y<sup>t</sup> have been carried (we know not how farre) and raised up on y<sup>e</sup> tops of mountains: such as ex. gr. Stonehenge & Aubrey, &c., in Wiltshire, *Long Meg and her daughters* in Westmoreland, Hirfaen gwyddog & meineu gwyr Caermardhshire, &c. For some of these stones are supposed to weigh no lesse than 12 Tunns; and allowing y<sup>e</sup> Britains before y<sup>e</sup> comeing in of y<sup>e</sup> Romans to have been altogether rude and ignorant; we are apt to conclude upon this occasion they were vastly stronger and bigger y<sup>a</sup> the men of these later Ages.

I have written to Mr. John Williams about Mr. Maurice his re-

flections on Camden: but have not yet heard any thing from him. I am told Mr. Maurice rails ag<sup>st</sup> Mr. Camden with a great deal of Freedom, but what his reasons are we shall see upon perusing his Book. Whatever Mr. Maurice might be I look upon Mr. Camden to have been one of y<sup>e</sup> most learned, judicious, and ingenious writers in his kind that ever England or perhaps any other countrey has produc'd; and therefore we must for our own credit treat him civilly. But as to what we can adde or correct; I make no question were he alive, but he would be thankfull for it: for he seems to have been a man of a very candid temper.

Your account of y<sup>e</sup> Caereu, &c., was very wellcome. Caer we know signifies properly & strictly no other than a Wall or Fence. We say every where Caereu'r Drêf for y<sup>e</sup> walls of it, and in Caermarddinsshire, they say Caer y' fynwent. I have seen several such caereu as you describe, in my late journey: one whereof, viz. y<sup>t</sup> is like Cader Ddimmael, was in all probability a Roman Camp. For at y<sup>e</sup> entrance of it, two pewter pots were discover'd; full of Roman Silver coyns, to y<sup>e</sup> number of two or three hundreds. I have seen about 40 of them, whereof y<sup>e</sup> latest was of Domitian: y<sup>e</sup> most of any Emperour were of Vespasian: and about y<sup>e</sup> one half were Consular coyns. Y<sup>r</sup> conjecture of Caer Dynod's having been heretofore a British opidum; seems to me an ingenious thought and not improbable. Pray let me know in y<sup>r</sup> next y<sup>e</sup> meaning of these two words; CLEGIR, and GELLEGFA, if they may be interpreted. I thank you for y<sup>e</sup> explication of y<sup>e</sup> word y wŷg. Dr. Gale is of opinion, y<sup>t</sup> those places in Engl<sup>d</sup> that have in their names y<sup>e</sup> word *wick*, as Wickham, &c., were heretofore consecrated to the druids: and tho he alledges no reason for it, yet this seems to favour his assertion. Is Cerig y Drudion any thing near it?

I suspect y<sup>e</sup> word Caer to be onely an abbreviation of Cader. The Irish write it Cathair but leave out the letter (t) in the pronunciation.

You mention a circl of stones by Clegir: I desire nothing more than particular Descriptions of such circles of stones as are pitched on their ends in the ground: and such stones as are in any form pitch'd in y<sup>e</sup> ground, with other vast stones layd on them, &c. Such circles of stones are by one Mr. Aubrey, an eminent Antiquary of y<sup>e</sup> R. S. reputed temples of the Druids; whereof he has written a Treatise (which has not been printed as yet, tho in my opinion it very well deserves publishing) by the name of *Templa Druidum*.

I have room to adde onely my hearty thanks to your self, and that obliging Gentleman Mr. Price of Llwyn Gwern. When I come to Wales, I hope to find some opportunity of doeing it personally, and of being better acquainted with him. I am also to Mr. E. Thelw. for his civility in communicating to you, what seems pertinent. The stone near Dolgen I suspect, to be the very same with that which lies in a bush near Llech Idris in Trawsfynydd; y<sup>e</sup> inscription whereof I formerly sent you. What y<sup>e</sup> Inscriptions



upon stones near Bronbannog in Clocainog parish are, you know best. Carnedheu are in some places of Glamorganshire call'd Bedheu, & in mens' memory malefactors & self-murderers have been buried in some of them on y<sup>e</sup> tops of mountains. The arms found at Bedh celert; were brasse daggers and ponyards of 3 or 4 fashions. I have some of them; but all I have are broken. I saw y<sup>e</sup> greatest part of them when they were first discover'd; but there were not any of them guilded or glaze'd. I would gladly have an acct of the place where Mr. Wyn of Estymllyn's urn was found. I was not satisfiyed what *Math* in proper names signifies: but the question is very material and pertinent, & we may learn in time. I am sorry I hear nothing of Mr. R. Mostyn or Mr. Wyn of Cerig y Drudion. Rather than fail in my Duty I'll make bold tho a stranger to write to them myself.

I am S<sup>r</sup>. Y<sup>r</sup> affectionat Kinsmā, E. Lh.

For y<sup>e</sup> Rev<sup>d</sup> Mr. Jo. Lloyd

Scholemaster, at

Ruthyn

Denbighshire.

Chester post.

*Endorsed* Ned Lloyd,  
Oct. y<sup>e</sup> 10<sup>th</sup>, 93.

## MONA MEDIÆVA.

### No. XI.

TRE'R CASTELL.—This is an ancient house situated in the parish of Penmon, a little to the south-east of Castell Lleiniog. But a very small portion of the original building now remains; being that which is seen to the left hand in the accompanying engraving. This formed part of a tower called "The Prison," even at the present time, by the common tradition of the country. It probably constituted one of those fortified towers or places of refuge, which were attached to most Welsh houses of importance in early days; and might have served as convenient retreats for secreting the family treasures in troubled times,—or for confining refractory neighbours and tenants.

This relic contains some square-headed windows, and also several of the thorough-holes, the use of which is not yet correctly ascertained. There are no architectural ornaments nor mouldings, by which a conjecture at its date may be obtained; but the masonry is good, and not unlike that of the castle of Beaumaris in character. It may, not improbably,

have been erected in the time of the most celebrated possessor of this house, Sir Tudur ab Gronwy, who flourished temp. Edward I.



East view of the Old House of Tre'r Castell.

The other portion of the building, as represented in the engraving, was of the sixteenth century; but, on account of the extremely dilapidated condition into which it had fallen, it was taken down during the present year, (1848,) and a new house erected with the old materials on the same spot. The windows and pointed doorways of the old building, have, however, been collected together, and worked up so as to harmonize with each other, on that part of the foundations which seemed the oldest: and where the kitchen of the present building is situated. A square-headed window of three lights, another of two lights with a transom, two four-centered fire-places of large dimensions, and three doorways, with an external chimney stack, all of the same date, have thus been preserved from destruction by the good taste of Henry Williams, Esq., the present possessor.

Although the architectural features of this building are of little interest, yet the building and the locality itself derive importance from the fact of their having constituted one of the earliest seats of the Tudor family in this island. Sir Tudur ap Gronwy is known to have possessed this mansion and that of Penmynydd, in the reign of Edward I., and the old

name of the place, Tr'er Castell, the place or town of the Castle, speaks to its early importance as a fortified residence. "The inexhaustible mead-cellar of Tre'r Castell," is celebrated by a contemporary Welsh bard; and it must at that time have been one of the most notable places in the island. Sir Tudur was one of the great proprietors of Wales, who, holding their estates *in capite*, did homage to Edward Prince of Wales, at Chester, in the twenty-ninth year of Edward I. His three sons were styled the three Temporal Lords of Anglesey: viz., Ednyved of Tre'r Castell, Goronwy of Penmynydd, and Rhys of Arddreiniog.

The descent of the property to the present owner is thus given by Llwyd, in his *Beaumaris Bay*:—"This ancient castellated mansion, after having long been the abode of the descendents of Marchudd, Lord of Uwch Dulas, in Denbighshire, was at length conveyed into the family of Mostyn, by the marriage of Evan ab Adam ab Iorwerth Ddu of that house, with Angharad, heiress of Ednyfed ab Tudur of Tre'r Castell. It was afterwards purchased by the late Mr. Hugh Davies, and became the property of Mrs. Owen, his niece and heiress, relict of Richard Owen, Esq., of Sybyllidir. It is now the property of Henry Williams, Esq., of Tre' Iarddur, near Holyhead, in right of his wife, the sole heiress of the late Hugh Owen, Esq., of Sybyllidir and Tre'r Castell."

In a field close to this house, bounded on one side by the lane leading from Beaumaris under the wall of the estate of Friars to Llangoed, and on another by the sea, was fought, A.D. 818, "the sore battle of Llanfaes," between the Welsh and the Saxons. This battle, which gave the sovereignty of Mona for some time to the Saxons, and fixed upon it the present name of Angles-eye,—*Anglorum Insula*,—gave also its name to the parish of Llanfaes,—*Maes*, in Welsh, being frequently appropriated, as the late Sir Samuel R. Meyrick has observed, to spots upon which a military engagement has taken place. The low cliffs on the sea-ward side of the field, are now allowed to be yearly wasted away by the tide, without any effort being made to prevent it; and considerable quantities of land are thus continually washed down and destroyed. In the face of the cliff, however, by this slow process of nature, the bones, skulls, &c., of those who perished in that battle, are frequently exposed to view. Some years since, an entire skeleton was found; and within

the present year, (1848,) some skulls, in remarkable preservation, were discovered. Their conformation proved them to be clearly the skulls of Celts, and to have belonged to young men. No weapons, nor arrow heads, &c., are recorded as having been found here.

H. L. J.

## ARVONA MEDLÆVA.

No. IV.

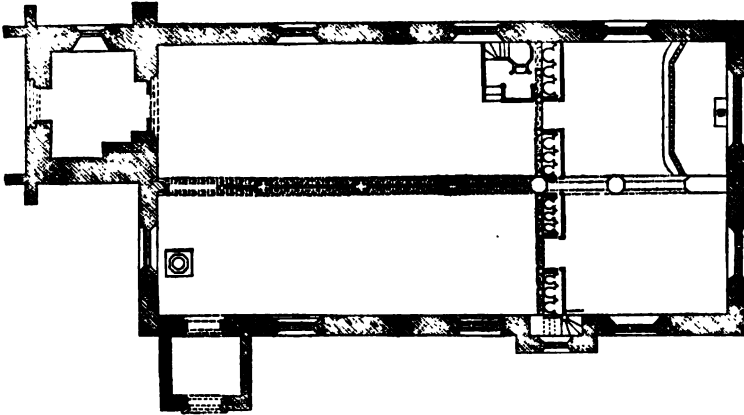


Wood Carving; Rood Loft.

LLANENGAN, OR LLANEINGION FRENHIN.—The church of this parish is the most important ecclesiastical building in the comot of Cwmmwdmaen. It is a building of the earlier portion of the sixteenth century, as we infer not only from the style of the greater portion of its architectural features, but also from an inscription remaining on the tower, which, if it does not refer to the body of the edifice, does so at least to the tower; and the latter is quite as early in character as the former. The whole church having fallen into a very bad state of repair, has been lately restored in a most judicious manner, by Henry Kennedy, Esq., architect, of Bangor; who has proceeded on the true principle of altering as few things as possible, and of adhering closely to the original details existing at the time of the works being commenced. The only difference between the details and arrangement of the parts of the church as they are now to be seen, and as they were formerly, consists in this, that on the northern side the windows have been made to harmonize with those on the southern, and that the placing of the seats within the building has been settled on a more uniform and appropriate plan. The font, too, has been removed from the centre of the southern wall to the south-west angle of the church; a school, which had improperly been allowed to be formed at the western end of the northern aisle, has been taken to a building erected near the church; and the archway of the tower has been re-opened. The repairs have

been conducted with good taste, and the edifice has been put into a condition calculated to last, with ordinary care, for several centuries.

This church consists of two equal aisles, with a tower, of good proportions, at the western end of the northern aisle.



Plan of Llanengan Church.

The total internal length is eighty-two feet six inches, and the total width thirty-nine feet. The walls are three feet thick, and about twelve feet high to the wall-plate. The church is entered on the southern side by a porch, under four-centered arches, both for the porch and the aisle doorways, with a loop for a room above. The southern aisle has a square-headed window, of three pointed and trefoiled lights, under a label, at the western end, and three windows, of similar detail and size, on the southern side. Within the south wall, was a recess, apparently intended for another window,—or perhaps a door-way, since the internal splay extended down to the ground: but this had been in long-past times, blocked up. At the eastern end of this aisle, is a window of three lights, cinque-foiled, the central light having an ogee head; the head of the arch being filled with vertical and perpendicular tracery, like the side window at Clynnog Vawr, and having the arch, which is four-centered, terminating in straight lines at the apex. On the southern side of this window, which had had an altar under it, was a small and plain credence table. The font, which stands under the western window, consists of an octagonal basin

on a shaft and moulded octagonal base: it is three feet six inches in height. The sides of the basin are ornamented with sunken panels enriched with quatre-foils, or with roses under foliated arches: the shaft has each side sunk into an oblong panel, with a rose in the midst.

The northern aisle is precisely similar to the southern, except that at the western end is a lofty arch-way opening into the tower, and at the eastern is a window of five cinque-foiled lights, with alternately pointed and ogee heads. The head of the window is filled with vertical and perpendicular tracery, similar in character to those at Clynnog Fawr and Llangwynhoydl. On the northern splay of this window, is the sacred monogram (IHS); and on the southern side of it, was a small credence table.

This aisle is separated from the other by a range of six arches, five of which are four-centered, on octagonal shafts, but the sixth, towards the end, is circular.



Wood Carving: Rood Loft.

Across both aisles, at the distance of twenty-six feet from the eastern wall, runs a richly-worked screen all across the edifice, of which the elevation of the portion in the southern aisle is appended. It is exactly the same in detail on both sides, and a rood-loft originally surmounted the whole; but in the northern aisle, the rood-loft has been destroyed. It

is entered by a staircase in the southern wall. This screen, which is in excellent preservation, constitutes the most important architectural feature of the church. During the late repairs, it would have been highly desirable that the seats in the church should have been replaced by others in harmony with this splendid piece of ancient wood-work; but the funds raised did not admit of this being done, and consequently this addition to the building is left to be accomplished by the liberality and piety of future days. The ancient roof of the northern aisle is remarkable for not having its principals all placed at right angles to the walls: a rare instance of clumsy work in former days.

The gables of the aisles and porch are all coped and crossed, with gablets at the termination. On the corbel of the southern aisle are the letters *s a f l i t*; and on that of the northern, is the sacred monogram *i h s i t*.

The tower consists of three stages, with rectangular buttresses at the angles. It is entered from without by a four-centered doorway, and has a single-light window in the northern side. Over the doorway runs an inscription across the whole width of the tower, in two lines: it is much impaired by weathering, and is partly illegible; but, as far as can now be deciphered, it reads thus. At the commencement of the upper line is a pomegranate, the badge of Catherine of Aragon; and at the termination of this line occur two stones, one bearing the three Feathers of the Prince of Wales, the other a Fleur-de-lys. Between these devices occur the following characters:—

IVSS TOTO I ANNO DNI MIIMO CCCCCXXIIII IHS

in which line the right hand limb of the H in the sacred monogram is crossed. The second line is not so legible; it has no devices at the beginning and end, and runs thus:—

ISTVI...A...A...VLV. FVIT EDIFICATVM....N...EST AENIANI REX WALLIE FAHH

The opening words of both lines have not yet been read; notwithstanding that an exact fac-simile of the whole has been carefully and rigorously taken by T. L. D. Jones Parry, Esq., of Madryn Park. The letters of this inscription are of the time of Henry VIII.; and, as was observed above, it refers in all probability to the date when the present church was erected on the site of a more ancient

building. The second stage of the tower is lighted with loops; but the third, has in each face a well-proportioned pointed window of two trefoiled lights. Above the window runs a string course, with gurgoyl heads, bearing spouts at the corners, and enriched with similar heads in the middle of each side. The tower is surmounted by a bold battlement, with lofty crocketed and finialled pinnacles at the corners.

Within the third stage is the belfry, containing three bells, brought hither, according to the tradition of the country, from St. Mary's Abbey at Bardsey, after the Dissolution. Two of them bear inscriptions, the third has merely a date: but the letters and numbers comprising these, are each on single slips of metal, evidently let into the surface of the bells, and do not therefore positively fix their date. On one, the following inscription occupies a line all round it:—

1664. St. Einion Rex Wallia et Actus Scotorum Lld Eam.  
Rector M O et B L

Under this come the words—

Sanctitas Jehovah EA Gwardiani  
I S

On another bell, is an inscription the same as this, with the omission of the letter *s* at the end of the word *Einion*, and also of the words *Sanctitas Jehovah*.

On the third bell, there is merely the date 1624. The letters *M* and *O* in the first inscription, are ornamented, the former with a fleur-de-lys, the latter with a thistle; all the other capitals are enriched with foliage in their spaces. On the wood-work of one of these bells, there is carved a rude head, and under it are the letters—

H. O.  
G I N R.

while on the beam of the second, is the date 1747. If the Parochial Register were searched, the names of the personages thus commemorated might be recovered.

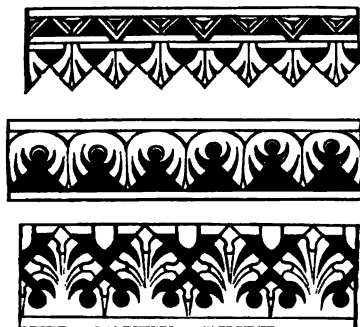
The orientation of this church is due east. It is named after King Einion, of whom Professor Rees, in his *Welsh Saints*, p. 212, makes the following mention:—"Einion, surnamed Frenhin, or the King, was the son of Owain Danwyn ab Einion Yrth ab Cunedda; and was the founder of a



church in the district of Lley, Caernarvonshire, which has since been called Llanengan, or Llaneingion Frenhin. He also established the college of Penmon in Anglesey, over which he placed his brother Seiriol, as the first Principal; and, in conjunction with St. Cadfan, he founded a monastery in the isle of Bardsey, of which that person was the first Abbot."

The Professor then adverts to the inscription from this tower given by Rowlands, in his *Mona Antiqua*, pl. viii. fig. 2, the extreme inaccuracy of which is worthy of note, as showing how wide that learned antiquary was in his conjectures upon this particular case, scarcely a single word in it having been copied or read correctly. Professor Rees mentions that the festival of the royal saint is kept on the 9th of February. The drawings, from which the engravings given above were taken, are by the pencil of Henry Kennedy, Esq.: the inscriptions have been illustrated by T. L. D. Jones Parry, Esq.

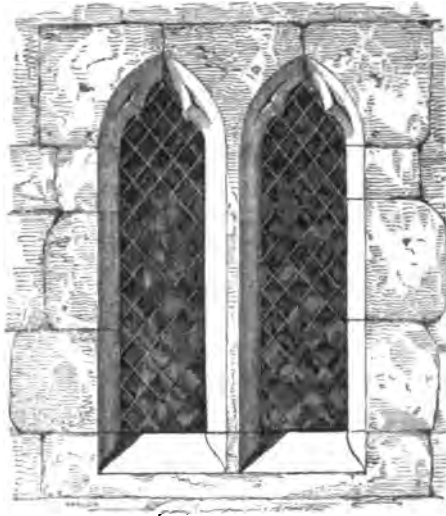
The scenery of the parish in which this church lies is singularly romantic and beautiful, especially at Trwyn Cilan, one of the most wonderful spots in Wales. At the foot of the hill, and at the eastern corner of the bay called Hell's Mouth, are some faint remains of an ancient town, and of a burying-place with a road; the name of which has totally perished in the night of ages. The tradition concerning its former existence is still preserved in the neighbourhood, and observations conducted on this spot might probably reward the curiosity of the antiquary. The spot is pointed out just where the pathway from the village of Llanengan begins to ascend the hill towards Trwyn Cilan.



Wood Carving: Rood Loft.

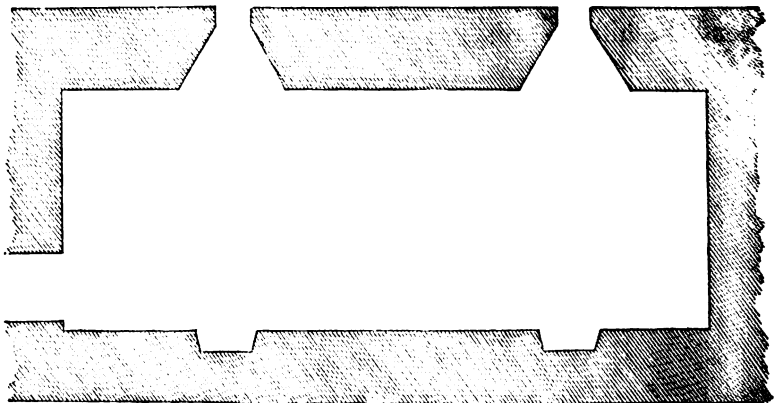
PENGWERN, NEAR LLANGOLLEN, DENBIGHSHIRE.

No. II.



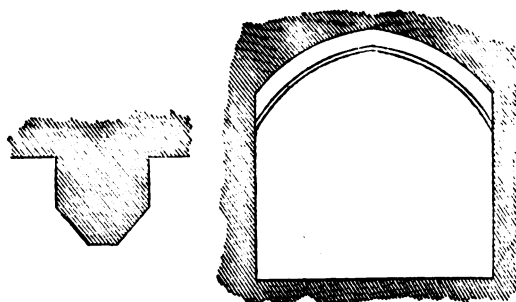
Window at Pengwern.

THE portions of the ancient house at this place (see p. 266,) still extant are of very small extent; the only notable part being the "narrow vaulted room," with stone ribs, mentioned by Pennant.



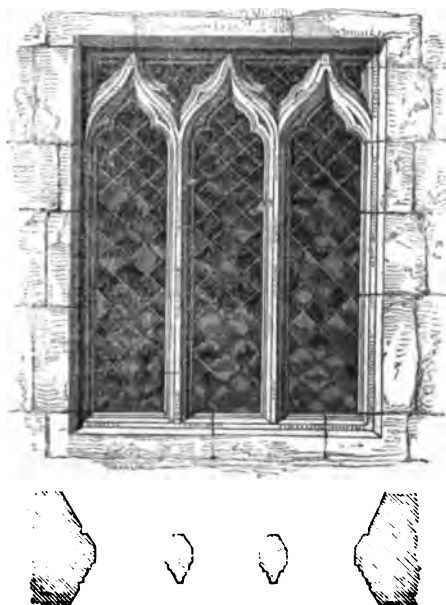
Plan of Vaulted Room.

It is twenty-seven feet long by sixteen wide, and seventeen high; lighted by two plain loops in the eastern side; the walls are in good condition, and the roof is quite perfect. The number of ribs is nine, as noticed by Pennant; one of them setting on against either wall at the end of the apartment. A section of the room and of a rib is appended,—



Section of Rib and Vaulted Room.

Adjoining this room towards the north, is another, the former use of which is unknown: in the eastern wall is the window of three lights, and of the style of the fourteenth century, a view of which is annexed :—



Window at Pengwern.

Westward from this, runs the present stable of the farmhouse: this has been lately built on the site of other rooms, but with the same materials. The walls have been reduced in thickness, and one of the doorways has furnished materials for two new ones.

This must have been one of the most important residences of the family; and the remains, now noticed, are probably of nearly the same date as the coffin-lid of Gronwy ab Ierwerth, previously described.

The drawings and measurements, from which the above engravings have been taken, were made by R. Kyrke Pen-son, Esq., architect, Oswestry.

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## PENNANT MELANGELL, MONTGOMERYSHIRE.

No. II.



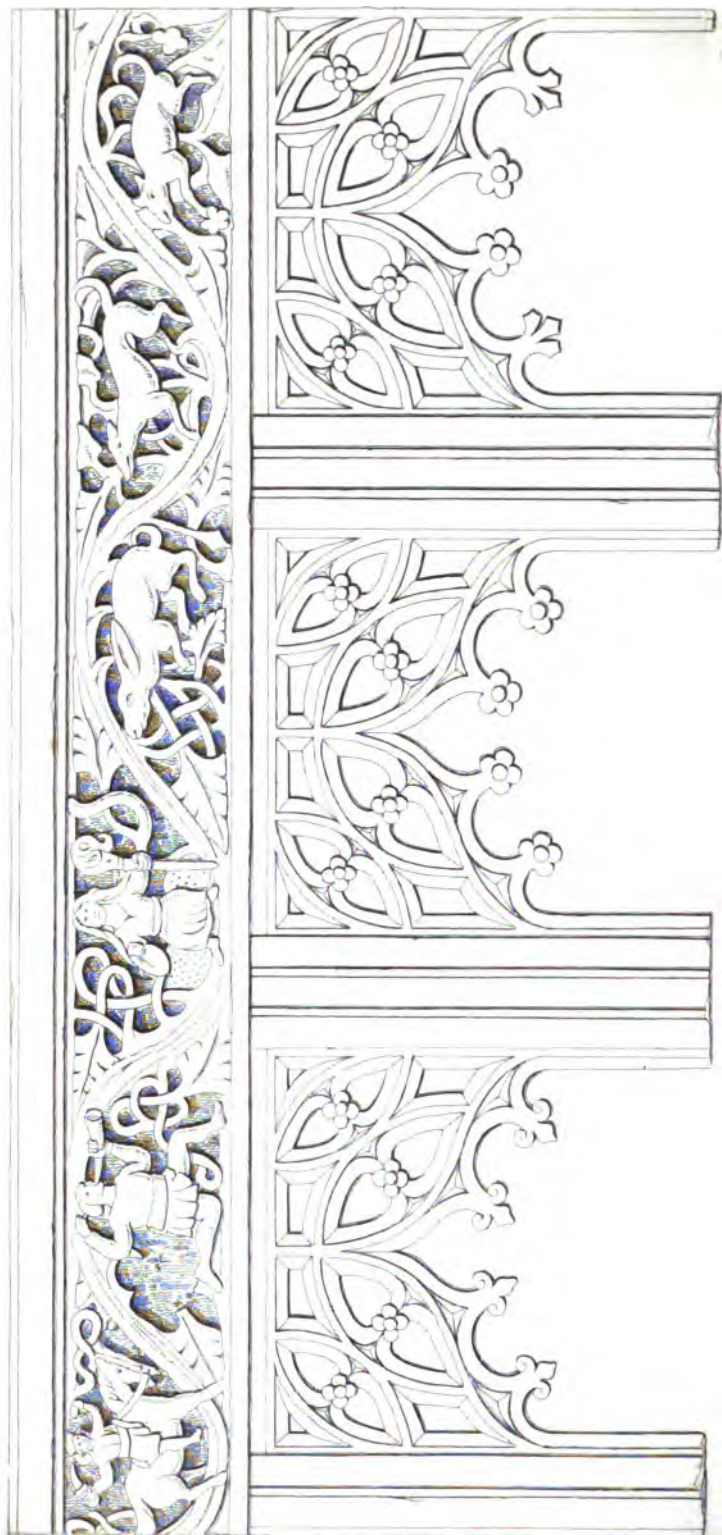
Font, Pennant Melangell.

THE church is a long building, divided into a nave and chancel by a wooden screen, with a tower at the western end, two porches on the southern side, and a modern room, used as a school, built at the eastern end of the chancel, (see p. 137.) The nave is forty-four feet long, by sixteen feet six inches wide, internal dimensions; the chancel, seventeen feet six inches long, and of the same width; the walls are three feet thick, and are fourteen feet high, to the wall-plate. The interior is exceedingly plain; and the whole edifice requires putting into thorough reparation.

This church is no doubt erected on the site, and partly with the materials, of an older edifice; since in the southern wall, above and round the window, are the capitals of four small Norman shafts, built into the wall, but turned upside down: portions of the shafts themselves also appear jutting out. These, with the font, are no doubt fragments of the original building.

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*J. Parker del.*

**SCREEN, PENNANT MELANGELL.**

*B. Shaw sculp.*

The tower is sixteen feet square inside, and batters slightly: within it the frame-work, for supporting the belfry floor and the bells, rests on the ground, and is independent of the walls. It is capped by a low and comparatively modern roof. In the northern wall of the nave, is a small round-headed window, of a single light, two feet nine inches high, and eleven inches wide, formed of sandstone the same as the capitals in the southern wall. A square-headed window, of two lights, is in the south wall of the nave, probably of the seventeenth century. The principal porch has a four-centered doorway; and, just where the nave joins the chancel, is another smaller porch over what might be termed the priest's door. In the southern side of the nave, is a square-headed window, of three lights, pointed and trefoiled, (see p. 142;) but there are no traces discernible of any eastern window, though it may have existed.

The principal object of interest within the church, is the carved wood-work representing the legend of St. Monacella; a description of which is here given from the pen of the Rev. John Parker, vicar of Llanyblodwell, and Local Secretary of the Cambrian Archæological Association; from an admirable drawing by whom the annexed engraving of this curious relic has been made:—

“The original situation of this curious fragment is uncertain. At present it is fixed in the front of the west gallery: but although it is not easy to point out any place that would exactly suit it, I imagine it must have been a part of the western side of the rood-loft, or of a gallery above the chancel-screen.

“Within the branch-work of a running border, such as is frequent in chancel-screens, and enclosed in casement mouldings, the legend of St. Melangell, or Monacella, is represented. The cleverness and ingenuity with which the story is told; in spite of the trammels imposed upon the artist by the requirements of the running border, are deserving of remark.

“The various figures, although carved in equally strong relief, and occupying equal intervals of the branch work and foliage in the running border, are nevertheless at five several distances in point of size. There is no grouping. The workmanship is minute, but rather grotesque; and the different animals are all, more or less, out of drawing. They

are painted in red and pink-white; the tracery panels, under them, alternately red and blue; the leading members of some pale colour. The branch-work and the foliage are also of light colours; but these chromatic decorations are much faded, and there is not light enough to ascertain them.

"I must pre-suppose in the reader some general acquaintance with the legend, (see p. 139;) and therefore I shall only notice the incidents of it, as they have been developed by the fancy of the ancient artists.

"First compartment. — Brochwel Ysgythrog, Prince of Powys, on horseback; his bridle tied on the mane of the horse; both arms extended; in his right hand a sword, which he is brandishing. He wears long hair, under a flat cap; a close-fitting coat and girdle, both painted red; and sits in the high saddle of the middle ages. He is the most distant figure of the series.

"Second compartment. — Partly damaged in the branch-work, but the figure is entire. The huntsman, half-kneeling, tries in vain to remove the horn, which he was raising to his lips for the purpose of blowing it, when it remained fast, and could not be sounded.

"Third compartment. — St. Melangell, or Monacella, represented as an abbess; her right hand slightly raised; her left hand grasping a foliated crozier; a veil upon her head. The figure, seated on a red cushion, is larger than that of Brochwel, and smaller than that of the huntsman.

"Fourth compartment. — A hunted hare, foreground size, crouching or scuttling towards the figure of the saint. The hare is painted red.

"Fifth compartment. — A greyhound, in pursuit; the legs, entangled among the branches of the running border, can hardly be distinguished from them. The dog is painted of a pale colour.

"Sixth compartment. — A nondescript animal, intended, I suppose, for a dog. In this, and the fifth compartment, the hounds are supposed to be further from the eye than the hare, which is the largest figure in the whole range.

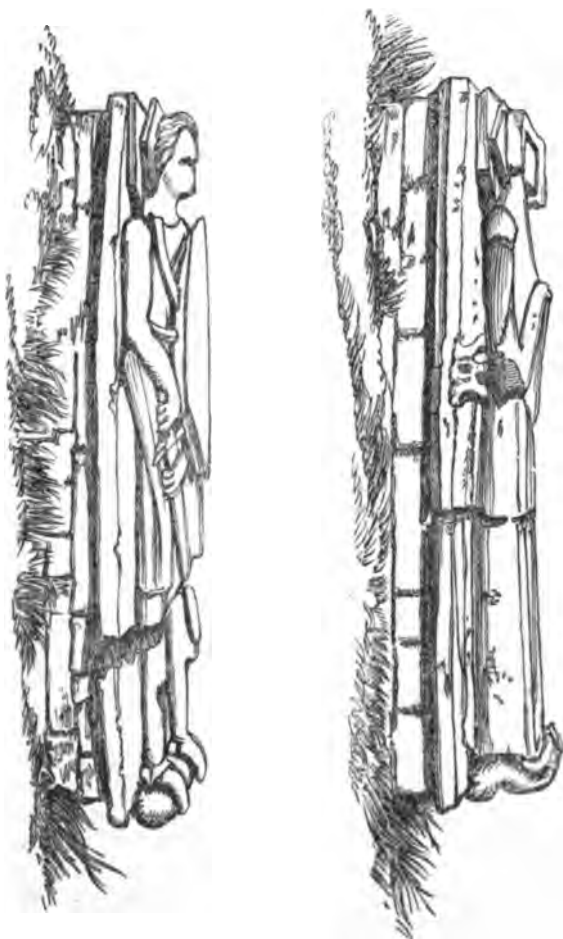
"One tracery panel has its gouge-work painted red; the gouge-work of the next, is blue; that of the next, is red; and so on alternately.

"I cannot close this brief account without remarking, that although these carvings are decidedly grotesque, and



verging upon the ludicrous, they should be considered, as all works of that age were, rather in the light of sketches than highly-finished works of art. But I may add, that the genius of the place itself, where these antique remains are found, is far more solemn and more graceful than the church in its present condition, or even in its more ancient and ornamental character."

The font, which is of plain and early design, is about twenty inches high, and the same in width: it is placed in the nave.



Within the precincts of the church-yard, which is noted for its highly picturesque and secluded situation, are two

recumbent figures greatly mutilated. One of them, alluded to above, is said, by the common tradition of the place, to represent Iorwerth Drwyndwn; and the other, St. Monacella. The date of the male figure, may be the thirteenth century; that of the female, is apparently more recent. These figures are so much weather-worn and defaced, that it is difficult to ascertain their monumental character with much precision. They have been delineated, as well as the architectural illustrations of this account, by the able pencil of R. Kyrke Penson, Esq., of Oswestry.

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### CAERLEON.

*(A Paper read at the first meeting of the Caerleon Archaeological Society,  
5th July, 1848.)*

GEOFFREY of Monmouth tells us that Caerleon, which was originally called Caer-wysc, or the city upon the Usk, was built by one Belinus or Beli Mawr, who must have lived some three or four centuries at least before Christ. This account has been copied by succeeding writers with many fanciful additions, and is so far founded on fact, that there exist at the present day the remains of a remarkably strong British Caer at a place called the Lodge, about a mile in a direct line from the present town, which Coxe, if I recollect right, says is called Belinston or Belinstock, a name which, if found in any ancient authentic document, and if it did not originate with the tourist or his informant, would appear to confirm the statement of Geoffrey, that it was the work of some powerful British chieftain of the name of Beli or Belin. Although the name is common enough in British history either alone or in composition, it may be observed that in its original import it was rather a title than a proper name, the same as Baal of the sacred writings, variously written Bal, Bala, Bel, Belin, Belis, in other Eastern languages, in all of which it is an epithet of the Deity, as we find it was in Welsh. It may be translated simply *The Lord*. If, as it has been supposed, the principal object of druidical worship was the sun, the above name may be equivalent to Heliopolis, and have no reference to the prince who caused these works to be constructed. The Roman station of Isca Silurum was in all probability founded by Julius Frontinus about the seventieth year of the Christian era; and that it was the seat of the second Augustan legion we have abundant proofs in the various monuments that have been found here. That its modern name, Caer-leon, the city of the legion, is derived from this fact, I think the most probable supposition that has been advanced. Having been the capital of

the Roman province of *Britannia Secunda*, it was no doubt a place of considerable importance in its day; yet we must not be led away by the exaggerated descriptions of its splendour and extent given us by the writers of the middle ages. Its area within the walls was, I believe, about fifty acres, and I see no reason to suppose that the city ever extended beyond them. Comparing this with some of the most densely populated of our modern towns, I think it may possibly have contained from six thousand to seven thousand inhabitants at the most. The public buildings were doubtless handsome, well built, edifices; yet when Giraldus, writing of its remains as existing in his time, mentions immense palaces ornamented with gilded roofs, we may be allowed to doubt whether any roof of Roman construction could possibly have endured through the seven centuries and upwards that had elapsed from the departure of the Romans to his time. The worthy archdeacon and his companions, it appears, made no stay here, but merely passed through the town on their way from Usk to Newport, and he most likely wrote his description from the reports of others and his own imagination, rather than from what he actually saw there. We may readily believe, however, that many more remains of Roman greatness were visible in the twelfth century than there are at present. Henry of Huntingdon, who wrote half a century before Giraldus, gives a very different account of it; for he tells us that although it had been the seat of an archbishop, the walls were then scarcely to be seen.

The local history of Caerleon during the Roman period is a complete blank, with the exception of the tradition that Julius and Aaron were martyred here during the persecution of Dioclesian, early in the fourth century; and very little, that can be depended upon, is recorded of it while under the dominion of the British or Welsh chieftains who subsequently governed the country. Under the designation of kings of Glamorgan and Gwent, these princes appear to have interfered but little in the interminable quarrels of their countrymen of the other parts of the principality, and after the sixth century to have lived, generally speaking, upon good terms with their Saxon neighbours of Mercia, till some time in the latter half of the ninth century, when they voluntarily placed themselves under the protection of King Alfred, and did homage to him and to his successors down to the Norman conquest. Caerleon and Gwent, in the mean time, passed from the possession of the princes of Glamorgan to another family, which, under the name of Lords of Caerleon, continued to hold the town, and a considerable district attached to it, down to the reign of Henry III., when it became the property of William Marshal, earl of Pembroke. The pedigree of the princes of Glamorgan and Gwent is tolerably well authenticated; but beyond their names we know little of them. A dry list of these petty princes, and the few particulars that are recorded of them, would occupy too much space, and, moreover, be foreign to the purpose of this paper.

In 892 or 893, the Danes plundered the town and ravaged the whole country. In 958 King Edgar visited Caerleon and determined a dispute between the reigning prince, Morgan, and Owen ap Howel Dda, in favour of the former. In 962 we are told that Edgar was again there; but the occasion of his visit is not stated; we are only informed that Morgan agreed to pay him an annual tribute of one hundred cows. In 967 it is said that Owen ap Howel Dda having ravaged Gower in Glamorganshire, Edgar marched an army to Caerleon to assist his vassal Morgan, as might naturally be supposed; yet it is added in one chronicle that the Saxon monarch gave Caerleon to Owen. Contradictory as this appears, it seems to have been the fact, as the descendants of Owen were Lords of Caerleon from that time till it passed to the Marshals. In 970 Alfere, earl of Mercia, sent a fleet to attack the city, which was repulsed with great loss. Whether the Saxon earl acted under the orders of the king, and this expedition was intended to enforce the payment of the tribute, or originated in some private quarrel between him and the lord of Caerleon, it is perhaps impossible to determine. In 972 the Saxon fleet again appeared before Caerleon, unless this be the same transaction related under a different date, which is not improbable, as the chronicles seldom agree exactly as to the year in which any particular event happened. No reason is assigned for this attack; we are only informed that the Saxons retired without effecting their object, whatever it may have been. In 976 the Danes landed, ravaged the whole country, and entirely destroyed the city. In 983 the people of Gwent rebelled against Owen ap Howel Dda, who had now for some years been prince of South Wales. His son Eineon marched against them, but was defeated and killed. However, the insurrection appears to have been put down. Prince Owen died in 987. He had several sons. Edwallon died in 972; Eineon, who seems to have been the eldest, was killed as above in 983; Llewarch had his eyes put out by Godfrid the Dane, after which we have no further account of him; Meredith succeeded his father in South Wales, and having made himself master of North Wales and Powis, became sole prince of Wales; he died in 998; Jestyn, lord of Jestynston in Pembrokeshire, who succeeded to Caerleon; and Grono. The names of the two last are omitted in the Welsh chronicles, although several existing families trace their descent from Jestyn. This has involved the historians of Wales in a series of the most absurd anachronisms that it is possible to imagine. The similarity of their names has led them to identify this Jestyn ap Owen with Jestyn ap Gurgan, the last prince of Glamorgan, who was possessed by Fitz Hamon a century afterwards. The consequence of this blunder has been to throw the whole history of Wales at this period into confusion. At what time Jestyn ap Owen died I have not discovered. His son Rhydderch, however, on the death of Llewelyn ap Sitsyllt in 1021, made himself master of the principality of South Wales. It is evident that a person who was old

enough and powerful enough to seize upon the government of South Wales in 1021, could not possibly be the son of a prince of Glamorgan who was alive and at the head of his troops in 1090. Modern historians, however, having put Rhydderch down as the son of Jestyn ap Gurgan, are puzzled to account for his title to South Wales. To get over this difficulty, a chronicle published in the *Myfyrian Archaeology*, called Llyfr Aberpergwm — evidently a comparatively modern composition — states that Aeddon ap Blegorad, the usurper of North Wales, who died in 1015, had made him his heir. It is evident, however, that with the exception of his cousins the sons of Eineon ap Owen ap Howel Dda, he had as good a title to South Wales as any of his competitors. The same pretended chronicle, called Llyfr Aberpergwm, gravely informs us that in the year 994 Jestyn married Denis, daughter of Bleddyn ap Cynfyn, prince of Powis. Now as Bleddyn ap Cynfyn did not die till 1073, it is totally impossible that he could have had a marriageable daughter in 994, even if he himself were in existence, which is very doubtful, as he is nowhere represented as a very old man. This lady, however, figures in many pedigrees as the mother of Rhydderch; and to complete the absurdity, we are told that Caradoc ap Griffith ap Rhydderch ap Jestyn married another daughter of Bleddyn ap Cynfyn, that is to say, his great grandmother's sister. The truth seems to be that the mother of Rhydderch and wife of Jestyn ap Owen, was a daughter of Elystan Glodrid, a chieftain who died about 1010, and that the wives of Jestyn ap Gurgan and Caradoc ap Griffith were sisters, daughters of Bleddyn.

Many more anachronisms almost as absurd have originated from this confusion of persons, and the unfortunate Jestyn ap Gurgan, whose greatest crime appears to have been his misfortunes, has been handed down to posterity as a monster of vice and immorality, it being evident from the dates that much of what is alleged against him applies in fact to the son of Owen ap Howel Dda.

Rhydderch ap Jestyn was killed in battle in 1031; Caradoc his eldest son was killed in battle in 1035; Griffith the second son had Caerleon; Rhydderch Frás Ewyas, and Rhys Jestynstone in Pembrokeshire, and, from a donation of his recorded in the *Liber Landavensis*, some property in Gwent.

Griffith ap Rhydderch fortified Caerleon, and held it at his death in 1054 or 1057, for the accounts differ as to the year.

Caradoc ap Griffith succeeded his father, and was living at the Norman conquest. The *Liber Landavensis* expressly states "that when King William conquered England, Herwald was bishop of Landaf — Cadogan ap Meuric reigned in Gwlad Morgan — Caradoc (ap Griffith) in Ystradyw, Gwentuwchoed and Wentllwch — and Rhydderch (i.e. Rhydderch Frás) in Ewyas and Gwent Iscoed, which said kings served King William, and died in his time." This was the king Caradoc, who assisted Harold against Griffith ap Llewelyn, prince of Wales, and who is said to have destroyed a

house the Saxon general was building at Portscnet in 1065, in revenge for the latter not having assisted him in recovering the principality of South Wales. The four villas stated in Domesday to have been laid waste by King Caradoc were probably Harold's property. The Saxons at this time appear to have established themselves permanently on the west side of the Wye, judging from the entries in Domesday relating to this part of the country. In that venerable record no less than sixty-four villas are mentioned as then in the hands of the king's bailiffs, including the four that had been wasted by Caradoc. From the names of these bailiffs they appear to have been all Saxons. Three Hardwicks are mentioned, Llanwern, Dinham and Portscnet. In private hands were Llanfangel, Dewston, Caerwent, Caldicot, Strugul, (Chepstow,) Monmouth, and Welshbicknor, with some others not named. The town of Caerleon paid a rent of £7. 10s., which in all probability was the same as had been paid to the Saxon kings. We certainly have no positive proof that all these villas or manors had been in the possession of the Saxons, but some of them certainly had. The fact of Harold's building a house shows that he had some of them; and certain lands in the castelary of Caerleon are said to have been wasted in the time of King Edward, and when King William received them. We have no account of the Normans having taken anything from the Welsh at this early period, except seven villas or manors, of which it is said, "these were added to the customary payment of King Griffin by Earl William (Fitz Osbern) with the consent of King William." This customary payment of King Griffin or Griffith, who, as we have seen, died before the Norman conquest, could, I think, be no other than the £7. 10s. payable from the revenues of Caerleon; and the seven villas may probably have been received from his son Caradoc by Fitz Osbern, as the consideration for the assistance afforded by the Normans to the former, in recovering the principality of South Wales in 1069.

Caradoc died in 1069 or 1070, and his son Owen ap Caradoc succeeded to the lordship of Caerleon, of which place nothing is recorded in his time. In 1094, according to the Welsh chronicles, the Normans were completely driven out of the country; but I question much whether Gwent is to be understood as included in this sweeping statement. Indeed I incline to think it should not; for Owen appears to have continued in his allegiance to the crown of England, and in 1118 was entrusted with the defence of Caermarthen Castle, then in the hands of the Normans, against Griffith ap Rhys, prince of South Wales, and was killed in the assault.

Owen ap Caradoc left three sons, Owen, Morgan, and Jorwerth. A rather apocryphal document, published by Dugdale, calls the former Owen Wân; and states, that Robert de Chandos won Caerleon from him, and founded the priory of Goldcliff, in 1118. If this were so, Owen could have been in possession but a very short time, his father having been killed the same year; nor does it seem

probable that Chandos should set about founding a monastery immediately after gaining possession. There may be some error in the date, but it does not appear at all consistent to suppose that the Norman would be permitted to dispossess the heir of a tenant of the crown who had lately fallen fighting on its behalf. Unfortunately, the public records do not extend so far back, or we should probably find that Robert de Chandos was only the owner of Goldclift, which was a mesne fee under Caerleon; or, if he was in possession of the latter, that he held it under a temporary grant during the minority of Owen, who, from the number of years that he and his brothers survived their father, must have been quite a boy,—and, moreover, as his cognomen imports, either of weak intellects, or of a sickly constitution. Robert de Chandos was one of those who came over with the Conqueror, and died in 1120. He was buried at Goldclift; and, although he left three sons, Robert, Roger, and Godard, neither of them succeeded at Caerleon, nor appear to have made any claim to it,—which they would have undoubtedly done had they possessed the slightest title to the property. This is presumptive evidence that their father only held it under a temporary grant from the crown.

Owen ap Owen ap Caradoc, as before observed, probably laboured under some infirmity of body or mind, which rendered him incapable of succeeding to his inheritance. His brother, Morgan ap Owen, was lord of Caerleon in the reign of Henry I. According to the chronicles, in 1136 he waylaid and murdered Richard de Clare and his son Gilbert, in Coed Grono, near Abergavenny. Giraldus attributes this act to Iorwerth, the younger brother of Morgan, and mentions only Richard de Clare, saying nothing of his son. Sir Richard Hoare, in a note on this passage in Giraldus, seems mistaken as to the person. He states him to have been Richard Fitz Gilbert, the great ancestor of the Clares, who came over at the Conquest; but that nobleman died in 1114. The person meant must be his grandson, Richard earl of Hertford, who was buried in Gloucester abbey. He was father of Gilbert and Roger, and brother of Gilbert earl of Pembroke. Morgan ap Owen was killed, together with his bard Gurgan ap Rhys, a famous poet of that time, by Ivor ap Meyric, Lord of Sengennith, or Caerphilly, in 1157. The reason assigned for this outrage is inconsistent with what followed. The chronicle tells us that Ivor had a longing for Morgan's estate; but, in the very next sentence, adds, that he gave the property to Iorwerth, Morgan's brother.

Iorwerth ap Owen distinguished himself at the battle of Lincoln, in 1141, fighting on the side of Maud the Empress, against King Stephen. A few years after, Caerleon was taken by William earl of Gloucester: the intruders were, however, quickly driven out, and the town recovered by its right owner. In 1171, Henry II., on his way to Ireland, seized it, and placed a garrison there. Iorwerth, with his accustomed activity, mustered his forces, and with the assistance of his sons Owen and Howel, and his relation

Sitsylt ap Dyfnwal, attacked and retook the town; but was unable to gain possession of the castle. Henry, on his return the following year, sent a safe conduct to the Welsh chieftain, and desired to meet him on the borders, in order to conclude a peace with him. The latter did not hesitate to obey the summons, and sent forward his eldest son Owen to meet the king. The garrison of Newport, which belonged to the Earl of Gloucester, waylaid the young man, and basely murdered him and most of his attendants. The few that escaped carried the news to Iorwerth, who was upon his road. He immediately turned back, raised all the forces he could, and ravaged the estates of the Normans to the gates of Gloucester and Hereford. The following year he regained possession of the castle of Caerleon; and, with his son Howel, reduced the whole of Gwent Iscoed except the castle. The castle here meant was probably Chepstow, the Welsh name of which is Castell Gwent. The year 1174 was remarkable for one of those acts of ferocious cruelty, which, unfortunately for the characters of our Welsh ancestors, were but too common in those days. Howel ap Iorwerth having taken his uncle Owen Pencarn prisoner, who was the right heir of Caerleon, plucked out his eyes, and emasculated him, to prevent him having heirs to his estates. The relationship of the parties, and the reason given for this diabolical act, show that Owen Pencarn was the same person whom we have before known as Owen Wân. Pencarn was probably his place of residence, whence he derived his last cognomen. The day following the commission of this atrocious act, the town and castle were attacked, and, after a determined resistance, taken by the Normans. Soon after this Iorwerth was reconciled to the king, through the mediation of Rhys ap Griffith, Prince of South Wales; and, with several other Welsh noblemen, did homage to him at Gloucester, and had his estates restored to him. He died soon after, and was buried in Goldcliff priory.

Howel ap Iorwerth is generally called Howel of Caerleon. It seems uncertain whether he survived his father or not: according to Giraldus, he was wounded in an attack made by the Normans on his castle of Usk, and died in consequence soon after. This being the statement of a contemporary, must be taken as correct. The difficulty is, that we have no account of his having been in possession of Usk at any time after his father did homage to the king: on the other hand, it will appear from a document which will be quoted hereafter, that he did hold Caerleon of the king, in capite, which must have been of course after his father's death. He was the founder of Llantarnam abbey, during the lifetime of his father, as will be noticed hereafter. I am inclined to think that he died about the year 1178. All our Welsh genealogists give Howel a family of one son, and four daughters, called coheiresses,—from whom several families claim descent. This is certainly incorrect. It appears by the inquisition post mortem of his son Morgan, that he was an only child. They also give him three brothers: Owen,



who was killed at Newport, Dyfnwal, and Griffith. This is another mistake: from the same document, it is certain that Iorwerth had only two sons, Owen and Howel, and four daughters. One of these ladies married a person of the name of Dyfnwal, and a second a Griffith. This accounts for the last error; the two sons-in-law have been mistaken for sons.

Morgan ap Howel, generally called Morgan of Caerleon, must have been quite a child at his father's death, as he survived him seventy years. To whom he was given in ward the records do not extend far enough back to show. I have found nothing relating to Caerleon for several years. In 1217, according to the Welsh chronicles, William Marshal the elder, got possession of the castle, but without stating in what way. It appears, however, that it was under a grant, real or pretended, from Morgan, in the following terms:—

“Know all men present and to come, that I, Morgan, son of Howel, have given and granted and by this my present charter confirmed to William Marshal, Earl of Pembroke, and his heirs, the castle of Caerleon, with its appurtenances, to be holden of the Lord the King, and his heirs, in capite, as Howel my father was accustomed to hold the said castle, with its appurtenances, justly and freely, and as I justly and freely do hold the said castle, and its appurtenances, as of the gift of the King. Witnessed by Hubert de Burg, then Justiciary of England; Gilbert de Clare, Earl of Gloucester and Hertford; . . . . . Ralph Fitz Nicholas, William de Gamage, and others.”

There is no date to this document, but it might be about the time mentioned in the chronicles. It was confirmed by the king to William Marshal, junior, 12 Henry III., 1228; and again to Gilbert Marshal, 19 Henry III., 1235. What the Marshals claimed under this as the appurtenances to the castle, we can only conjecture from what Morgan died seized of, which was but a small portion of the estate, as will be seen hereafter. We can hardly suppose that this grant of his property was a voluntary act on the part of Morgan: there can be little doubt, I think, that he was acting under coercion, if he ever executed such an instrument. Indeed, it appears from an entry in the clause rolls of the 4th Henry III., that he instituted some proceedings, in the King's Courts, against Marshal, to recover his property; but the result does not appear. In 1223, the custody of the castle, &c., of Dymock, in Gloucestershire, was committed to Morgan. Whether this had anything to do with this affair or not, I am unable to say. It is clear that he never entirely gave up his claim, for he seems to have fled to Llewelyn, Prince of Wales, and to have put himself under his protection.

In 1231 the prince attacked the castle and town, and having captured them after an obstinate resistance, put all the garrison to the sword, and burnt the castle to the ground. I conjecture that it was never rebuilt. William Marshal-the younger, died the same

year, and was succeeded by his brother Richard, who made peace with Llewelyn, and joined him against the king. Richard Marshal was killed in Ireland, in 1234. The same year commissioners were appointed to meet at Montgomery, to settle the disputes between the king and Llewelyn, *as to the castle of Caerleon*. In 1235 Gilbert Marshal obtained the confirmation from the crown, before mentioned; and, about the same time, seized Machen castle, which also belonged to Morgan, and fortified it. In 1236 peace was made between the king and the prince. The articles agreed upon contain an express stipulation that all the lands and goods that Gilbert Marshal held belonging to Morgan should be restored to him. This, however, does not appear to have been done, at least to the full extent; as by Morgan's inquisition post mortem, 33 Henry III., he only died seized of the commotes of Eddlogan and Llyfnydd. The former is a well-known manor near Pont-y-pool; Llyfnydd is all that part of the lordship of Caerleon which is in the level of Caldicot. It was formerly much more extensive, and the commote of Iscoed Llyfnydd comprised the whole of the district now known as the hundred of Caldicot. From other records, we learn that Morgan held another manor in Mamhilad, under the lords of Abergavenny, called from him Mamhilad Morgan. This was all that was left to him of his original property, which had extended from near Chepstow to the Rhymni, and from the Severn to Pont-y-pool. This inquisition is the earliest extant held after the death of a Welsh nobleman, and is, on several accounts, extremely interesting. The jury consisted of twenty-three, an unusual number, and they were all Welshmen. They found that the deceased held these commotes, of the annual value of £40, of the king, in capite, by the service of attending the king in his army with all his men, at the king's cost. The remainder of the record is verbatim thus,—

“And they say that Meredith ap Griffin is the nearest heir of the said Morgan: if he can prove that he is legitimate; and the jury understand that he is not legitimate. Concerning the age of the said Meredith, they say that he is fourteen years old: and, if the said Meredith cannot be the heir of the said Morgan, they say that the four daughters of Iorward ap Oweyn, of whom two are living, that is to say, Nella and Amable, and two are dead, that is to say, Wlad and Angared, are the nearest heirs. The said Wlad (Gwladis) being dead, her son and heir is Rhys the son of Griffith: of Angared, deceased, her son and heir is Griffin son of Dyfnwal; and for this reason, that the said women were sisters of Owely ap Iorward, father of the said Morgan.”

We are not informed who this Meredith ap Griffith was, who was supposed to be illegitimate, nor how he was Morgan's heir. From a later document in the reign of Edward I., we learn that his mother was Gwervil, Morgan's only daughter. It is clear, from the finding of the jury, that Howel had no daughters, or they would have been their brother's heirs, supposing his grandson were illegi-

timate, and not his aunts. It is equally clear that Howel ap Iorwerth had no brothers, or they would have been the heirs of their nephew, and not their sisters. This fully proves the mistakes of the genealogists before noticed; none of whom, be it remarked, take any notice of Morgan's daughter Gwervil.

I might here conclude the account of the Welsh lords of Caerleon, which had now become the property of the Clares, by descent from the Marshals. However, as the commotes of Eddlogan and Llyfnydd again became united with the lordship of which they were considered members, it may be as well to state that Meredith ap Griffith proved his legitimacy, and held the property until 1272 or 1273, when, Edward I. being in the Holy Land, Gilbert de Clare forcibly dispossessed him. This is stated in his inquisition, 6 Edward I. An account in the *Myfyrian Archaeology*, states that Meredith died in 1270, and was buried at Ystrad-ffur. There must be an error in this date, as Edward I. did not succeed his father until 1272; and, it appears from the above, that it was not until after this that Gilbert de Clare seized the property, and that Meredith was then living. This Meredith ap Griffith, according to Lewis Dwnn, rebuilt the castle of Machen. I very much doubt the authority, or that Meredith ever held Machen.

Morgan ap Meredith succeeded to no part of his father's property in Monmouthshire, except the little manor of Mamhilad, although the Welsh heralds continued to call him Lord of Caerleon. From him, by the marriage of his only daughter Angharad with Llewelyn ap Ivor, our respected neighbour Sir Charles Morgan is descended. Upon this account, I may perhaps be allowed to digress a little from the proper subject of this paper to correct an error originating in the MSS. Pedigrees of the Arwydd Feirdd, or Welsh heralds, and copied from them in all the printed accounts of the county. In all these, Angharad is represented as heiress of Tredegar, and her husband as Lord of St. Clair; and he is said to have acquired the former by this marriage. The reverse of this is the fact: Tredegar was the patrimonial estate of Llewelyn, with which his wife had nothing to do; but she was Lady of St. Clair, by inheritance from her father, who died seized of it, (Inq. p. m. 5 Edward III.,) and her husband became its lord only on his marriage, and in her right.

This is clear from her father's inquisitions: for there are two of these records, one for North Wales, and the other for South Wales, both of the same year; yet it is remarkable, that one states the lady's age to be thirty-two, and the other forty, and neither name her husband, nor notice that she was married. The only property she could have had in this county was Mamhilad; and it appears very doubtful whether she had even that. It was a mesne fee held of the lords of Abergavenny. Sir Morgan Meredith held it in 6 Edward II.; and was foreman of the jury in that year on the inquisition post mortem of John de Hastynys, senior. In 18 Edward II., Sir Morgan (Dominus Morganus) is returned as

holding it by the service of half a knight's fee, valued at 20s.; after which there is no further mention of it as a separate estate, as by some means it became merged in the superior lordship, of which it still continues a member.

Having traced the possession of Caerleon to the Anglo-Norman barons, I purpose to leave the account of its succeeding lords down to the present time, to form the subject of a future paper, if the Society should think this imperfect sketch worthy of their notice. Before I conclude, I will beg to present some brief remarks on the ecclesiastical establishments, including the famous college, or school, said to have existed here, and the few learned men whose names have come down to us as connected with it and the municipal institution.

It is the generally received opinion that Caerleon was the seat of an archbishop, from very early times; perhaps from the first introduction of Christianity into Britain. No list of these dignitaries is extant; nor have the names of any of them, that can be depended upon, been handed down to us previous to Dubritius, in the fifth and sixth centuries. We are told indeed, that a St. Fagan, who was sent over by Pope Eleutherius at the request of King Lucius, about the year 177, was the first. This seems to rest on little better foundation than pure imagination. The fact that a church in Glamorganshire is dedicated to a saint of this name, is the only evidence we have of his existence. Whether he was a bishop, or a priest, or in holy orders at all, no one knows. His name occurs in some of the lists of Welsh saints: but it is impossible to tell by whom, or at what time these catalogues were originally compiled, as no copy I believe is extant that can be proved older than the twelfth or thirteenth centuries, at the utmost,—if any can be dated even so far back. A St. Angulus, according to some, was archbishop of Caerleon, according to others, of London; and is said to have been a martyr: no one knows where or when. A St. Gudwal, according to Enderby, was another archbishop of Caerleon: but the only saint of the name of whom we have any account, was bishop of some place in Armorica, or Flanders. Adelphius, one of the British bishops who attended the council of Arles, is supposed to have been of this see, simply because Stillingfleet not understanding his title *Episcopus de Civitate Colonia Londinensium*, proposed to read *Colonia Legionensium*. Mr. Rees, in his *History of Welsh Saints*, seems to adopt this reading. Whitaker has, however, shown that the colony of the Londoners was Richborough, in Kent, and that it was so called from the soldiers of the Second Augustan Legion having been removed from London to that place. Tremonus is the next; and he is said to have been archbishop in the time of Vortigern, and Aurelius Ambrosius. If this can be shown to rest on any better authority than that of Geoffrey of Monmouth, I should be disposed to admit him to the honour; but I strongly suspect it does not. Of Dubritius, who is supposed to have been the immediate successor of Tremonus, we

have more certainty. His era, and his acts, have however been strangely antedated, and disfigured. His having crowned King Arthur in 517, is possible from the date, supposing such a ceremony was usual at that period; but, at the risk of offending the prejudices of my countrymen, I must say that I look upon the whole story as a fable. In some notes on the *Liber Landavensis*, now in the possession of Mr. Rees of Llandovery, I have shown that Dubritius was probably born about 475, and died about 560, having resigned the metropolitan see to St. David, between 522 and 529. The latter having removed to Menevia, the title of Archbishop of Caerleon was dropped.

Dubritius is the reputed founder of several schools or colleges; among them one at Caerleon, wherein, according to Geoffrey of Monmouth, there were two hundred philosophers, studying astronomy and the other sciences. If any dependence can be placed upon a statement in Taliesin Williams's collection of MSS., now in course of publication, Caerleon was a Bangor, or, as we should call it, an University, consisting of four colleges, called Cor Dyfrig, Cor Arthur, Cor Iuliws, and Cor Aaron. The authority is very questionable; but, if true, the first of these was probably the only one founded by Dubritius. The eras of some of the learned men who are reputed to have been members of this school or college, prove that it must have existed before the time of that saint. The list of these worthies is short, and the names disfigured by Latin terminations and corrupt orthography, which makes it difficult to identify the individuals with any known Welsh authors.

The earliest of these in point of time, appears to be a person called by Capgrave, Fox, Cressy, and Lewis, in his *History of Britain*, Bacharius; but, by Bale, Machen Vates. He was a divine, and mathematician, cotemporary with Vortigern, and author of several works. Capgrave enumerates the following:—

De judicijs Nativitatem.

De Fide perseverante.

Epistolæ Januario de recipiendis lapsis. Still extant, in *Bibliotheca Patrum*.

And a Defence of his Pilgrimage to Rome, dedicated to Pope Leo the First.

The dedication of the last is consistent with his being cotemporary with Vortigern, as Leo reigned from 440 to 461. He is mentioned by the centuriators of Magdeburg; but is not noticed in Leland's work *De Scriptoribus Britannicis*.

What Welsh name is disguised under that of Bacharius, it is difficult to conjecture. There is a church in Merionethshire, called Llan-vachraeth. Professor Rees considers the name of the saint to have been Machraith: the soft initial would, however, answer equally well to Bachraith, which is the nearest approach to the name of our author that I have found. The era and parentage of this saint were equally unknown to the Professor.

Megantius.—Bale calls him Genethliacus; and says he was a philosopher and famous mathematician, of Caerleon. Leland mentions him rather contemptuously. The story of his having been consulted by Vortigern respecting the birth of Merlin, seems taken from Geoffrey of Monmouth. The fable does not disprove the existence of the individual, although his era appears misplaced. He was probably the St. Meugant of our list of saints, son of Gwndaf, by Gwenonwy daughter of Meuric ap Tewdric, King of Glamorgan and Gwent. He was originally a member of the college of St. Illtyd, but afterwards of Caerleon; of which last, according to Rees, his father was principal. His true era must have been the end of the sixth and beginning of the seventh centuries, instead of being contemporary with Vortigern. Two poems ascribed to him, are published in the *Myfyrian Archaeology*; in one of which he mentions Cadvan, King of North Wales, who died in 630. This corresponds with his era as calculated from his genealogy, as his father-in-law Meuric died about 575. If Bale meant the same person, under the name of Genethliacus, the alteration seems rather strange. This appears more like a Latinized form of Cennydd Leawg, Cennyth the Bright; a saint, who is supposed to have flourished about the same time as Meugant, or rather earlier.

Melchinus, Melkin, or Maelgwyn.—Leland mentions this author; a fragment of whose works he found in the library of Glastonbury abbey, by which he discovered that he was a Welshman, and had written a short History of Britain, interspersed with prophecies, "after the manner of his country." John Harding, who wrote in the reign of Henry VI., calls him Mevinus. Lewis, in his *History of Britain*, quotes his authority respecting the story of Joseph of Arimathea; tells us that he was cotemporary with Vortipor; was a poet, interpreter of dreams, &c.; and that he was quoted by Capgrave, Harding, and Leland, and died in 550. According to Asser, the students of Oxford claimed Melchin as one of those who had formed rules and regulations for the government of their university. Whether this were so or not, it shows that he was held in some estimation as a learned man in the time of King Alfred. Neither his History mentioned by Leland, nor any other work by him, is at present known to be extant. In Taliesin Williams's MSS., he is called Maelgwyn Hir, uncle of St. Teilo, and Preceptor of Talhaern, another famous bard of this school. From the name given him by Harding, we may perhaps identify him with St. Mevinus, alias Conaid, a native of Gwent, and related to St. Samson, whom he accompanied to Armorica, where he founded a monastery in the diocese of St. Malo. Cressy says he died in 590; Butler, in 617. The former, is more consistent with his relationship to Samson. He is not mentioned by Rees, nor in any published list of Welsh saints. He is invoked in the Saxon Litany of the seventh century; and his name occurs in the old English missal, in use before the Norman Conquest. Feast, 15th of June, in England; but the 21st, in Armorica.

Talhearn.—If it be true that he was a pupil of Maelgwyn, he must be placed in our list. None of his works are extant. He is supposed to have been cotemporary with Taliesin. Nenius mentions him under the name of Talhaern Talanguen, which seems a clerical error for Tatanguen, as Iwan Brydydd Hir, a Welsh poet, writes it Tatangwn, and more modern authors Tad Tangwn, the father of Tangwn, a saint. Taliesin Williams's MSS., make Talhearn himself a saint and spiritual director of Aurelius Ambrosius. Very little attention can be paid to this, as we know nothing of the author of the MSS., nor his authorities for the statement.

Although not belonging to the school of Dubritius, yet as a native of the town whence he took his name, I may mention John of Caerleon; of whom Leland gives a short account, by which it appears that he studied at Cambridge, where he excelled in philosophy, medicine, and mathematics; and wrote a work on astronomy, in 1482, which was then extant. Nothing is said of his family; so we are left in the dark as to who he was. Some member of our Society may perhaps be enabled to furnish us with the names of his parents, and ascertain to what family he belonged.

Giraldus Cambrensis tells us that, in ancient times, there were three fine churches in this city. One dedicated to Julius the Martyr, graced with a choir of nuns; another to Aaron, his associate, enobled with an order of canons; and the third, distinguished as the metropolitan see of Wales. This is much the same as the account given us by Geoffrey of Monmouth, and was perhaps copied from him; but having been adopted by so respectable a writer as the former, we may take it as evidence of its being the current tradition in their time; and the fact is not improbable in itself. Sir Richard Hoare, in his translation of the *Itinerary*, has the following note on this passage:—"I am inclined to think that two of them were in the neighbourhood of Caerleon, and not within the walls, *whose limits were too confined to admit of so many ecclesiastical establishments.*" And adds, "I have been informed, upon enquiry, that one of these churches was probably St. Alban's, in the parish of Christchurch; and (the other) St. Quenoe, in the parish of Llangattock; both of which are now in ruins." I entirely disagree with the learned antiquary as to the limits being too confined: many of our modern towns contain more churches on a much less area. But I will instance, as a case in point, the ancient station of Glevum, or Gloucester, the extent of which, within the Roman wall, was about the same as Isca; which, before the Reformation, contained seven churches, of which four are now standing, besides the abbey church and two other monasteries. Supposing they were without the walls, it is extraordinary that he should fix upon St. Alban's for one of them, rather than St. Julian's, which corresponds in name with one of those mentioned by Giraldus. And St. Quenoe's, or more properly St. Gwenoe's, dedicated to a Welsh saint, agreeing in name with neither.

I think they must have stood within the walls, although at present we are unable to point out their sites. The same observation applies to the cathedral, which could not have been the present church, dedicated to St. Cadoc, who flourished in the fifth and sixth centuries. We are not told to what saint this last church was dedicated. As, according to this account, Julius and Aaron had each a church, and St. Alban one in the neighbourhood, it was not likely that St. Amphibalus was lost sight of; especially, as being a native of the city, he must be supposed to have had higher claims to the respect of the inhabitants. The church of St. Gwenoe, mentioned by Hoare, was in existence at the Reformation. There are now no remains of it; and even the name is almost forgotten. It stood about a mile and a half from the town, in the angle between the Soar brook and the river Avon. It was granted in 10 James I., to Francis Morris, and Francis Phelps. Gwenoe was a virgin saint, of uncertain era, but probably of the fifth or sixth century. She had a church dedicated to her in Cardiganshire; and, according to Rees, her feast is the 3rd of January.

An abbey, of the Cistercian order, existed here at an early period: neither Dugdale, nor Tanner, could find any account of the date of its foundation, or the name of the founder. In 1252, Henry III. granted the abbot and monks of Caerleon freedom from tolls, at Bristol. In Pope Nicholas's Taxation, in 1291, the abbot of Caerleon is rated at £18 8s. 4d., for lands, &c., in this county, and Glamorgan. By charter 16 Edward II., 1323, the patronage of the abbey of Caerleon was granted to Alienora, wife of Hugh Le Despenser, junior, and Gilbert their son. After this, I have found no further account of it. I strongly suspect that this was the same religious body that existed at Llantarnam, at the Reformation, but which had originally been located in the town, at the place still called the Priory House. And for these reasons: Firstly, They were of the same order; and, although we know that Llantarnam was founded prior to the death of Iorwerth ap Owen, about 1175, we find no mention of it either in the Taxation of Pope Nicholas, or in any other public record, for several centuries afterwards. It is mentioned in one of the chronicles published in the *Myfyrian Archaeology*, that Howel ap Iorwerth founded the monastery of St. Deuma, that is, Llantarnam, in 1178. This is correct as to the founder, but I think not quite so as to the date. We have Howel's own statement that he was the founder, and that his father was then living. A charter of his, granting certain lands to the abbey of Glastonbury, he commences in these words,—“Be it known to all the faithful of the church of God, present and to come, clergy and laity, that I, Howel, son of Iorwerth, son of Owen, *with the assent and consent of my said father*, for my own salvation, and that of my parents, and predecessors, and for the commutation of the tithes Ensanternon, (in Llantarnam,) *where I settled White Monks*, (Ubi Albos Monachas institui,) have given,” &c. There is no date to this document, which is unfortunate.



The first monks that Howel brought here were probably placed in a house in the town, under a prior, while the abbey was being built. And when they removed to their new residence, and the superior was advanced to the dignity of an abbot, he still continued his title of Caerleon, retaining his town house as an occasional residence; but, when not there, leaving it in the occupation of a few monks, under the superintendence of a prior. Then, we find no place called the abbey in the town; nor have we any account, written, or traditional, of any other monastic establishment here. I don't know how we are to account for the name of the priory-house, except it be in this way. In the valuations of the possessions of Llantarnam abbey, at the Dissolution, I find no mention of any property in the town; but it by no means follows that there was none. Omissions were not uncommon in those documents, which were, apparently, made up from the rent-rolls of the different monasteries. Now, if the house was at the time in the actual occupation of the monks, it might be very easily overlooked, not appearing in their account-books. Or it may possibly be included in the rents of their manor of Magna Porta; an account of which I have, but it does not specify the parishes in which the several tenements were situated.

Of minor ecclesiastical establishments, I find that at the Dissolution there were two chantries in the church here,—one, founded by Rees ap Griffith, called the Service of our Lady; the other, called the Rood Service, or Service of the Crucifix: the founder's name unknown. The endowment of the first, was valued at 21s. 4d.; and the other, at £4. 4s. 2d., yearly. These were granted, partly to Morris and Phelps, 7 James I.; and the remainder, to Francis Braddock, and Christopher Kingscoat, 12 Charles I.

A house and small rent charge, which had been given by some one towards the support of a preacher in the pulpit in the town of Caerleon, was granted to the same Morris and Phelps, 10 James I., although it seems rather strange that property left for so laudable a purpose could be construed to be a superstitious use.

From the expression *Ecclesia de Sancti Cadocco cum capellis* frequently occurring in the records, it may be inferred that there were more churches in the parish than St. Cadoc's, and St. Gwenog's. Some members of our Society may perhaps be enabled to point out where they stood.

The town was formerly incorporated; most probably by one of its own feudal lords, as was the case with all the towns in the Marches of Wales. If any copy of the charter exists, it may probably be found among the old title deeds of some neighbouring family. There are several royal charters among the Tower records; but they relate solely to the exemption from tolls granted to the burgesses throughout the Kingdom, and Duchy of Aquitaine, and have nothing to do with the municipal offices or government of the town. All that I am prepared to state at present is, that the chief

officer had the title of mayor. There were two bailiffs, and a coroner. The names of several of these functionaries I have met with as witnesses to old deeds. A curious letter from the mayor and burgesses of Caerleon to the mayor of Monmouth, is preserved in the Cotton MSS., in the British Museum, and has been published by Sir Henry Ellis.

The corporate seal bore a tower or castle on a shield, sémée of fleurs de lis.

T. WAKEMAN.

## Cambrian Archaeological Association.

### SECOND ANNUAL MEETING, CAERNARVON,

SEPTEMBER 12th, 13th, 14th, 15th, A.D. 1848.

THE Second Annual Meeting of the Association was held at Caernarvon on the 12th, 13th, 14th, and 15th days of last September.

The Local Committee had been holding weekly meetings for some time previous, and was composed of the following gentlemen.

#### CHAIRMAN:

WILLIAM BULKELEY HUGHES Esq. M.P.

#### VICE-CHAIRMEN:

THE MAYOR OF CAERNARVON.

THE REV. T. THOMAS, VICAR OF LLANBELLIG.

Rev. B. J. BINNS, M.A., Caernarvon  
 Capt. CHARLTON, Mayor of Beaumaris  
 Rev. J. DAVIDS, Caernarvon  
 J. B. EDWARDS, Esq., Glynafon  
 Rev. HEN. GREY EDWARDS, Caernarvon  
 C. H. EVANS, Esq., Plasgwyn  
 Rev. J. WILLIAMS ELLIS, Glasfryn  
 FRANK FOSTER, Esq., Menai Bridge  
 Mr. FOSTER, Caernarvon  
 T. B. HASLAM, Esq., Caernarvon  
 J. HASLAM, Esq., Anglesey  
 Rev. R. R. HUGHES  
 Rev. HUGH JONES, D.D., Beaumaris  
 Rev. HUGH WYNNE JONES, Aberffraw  
 Rev. JOHN WYNNE JONES, Heneglwys  
 F. J. VALKER JONES, Esq., Caernarvon  
 WILLIAM JONES, Esq., M.D., Caernarvon  
 OWEN JONES, Esq., Caernarvon  
 JOSEPH JONES, Esq., Caernarvon  
 Mr. R. I. JONES, Tre Madoc  
 H. KENNEDY, Esq., Bangor  
 Rev. HUGH LLOYD, Aberffraw  
 Rev. R. W. MASON, Bodafon  
 H. P. MANLEY, Esq., Caernarvon  
 Rev. JOHN OWEN, Llanbedrog  
 Rev. T. LL. OWEN, Bodvean  
 Sir L. P. J. PARRY, Madryn Park

T. L. J. PARRY, Esq., Madryn Park  
 Rev. D. PUGH, Abererch  
 R. A. POOLE, Esq., Caernarvon  
 W. POOLE, Esq., Caernarvon  
 E. G. POWELL, Esq., Caernarvon  
 D. W. PUGHE, Esq., Brondirion  
 WILLIAM ROBERTS, Esq., Caernarvon  
 JOHN ROBERTS, Esq., Caernarvon  
 OWEN ROBERTS, Esq., Dinas  
 JAMES REES, Esq., Caernarvon  
 C. J. SAMPSON, Esq., Ty coch  
 J. SANDERSON, Esq., Druid Lodge  
 W. P. SMITH, Esq., Caernarvon  
 BENJAMIN SMITH, Esq., Caernarvon.  
 Rev. J. W. TREVOR, Llanfaelog  
 LLEWELYN TURNER, Esq., Caernarvon  
 Mr. J. THOMAS, Caernarvon  
 Rev. R. WILLIAMS, Clynog  
 ROBT. WILLIAMS, Esq., Jun., Caernarvon  
 A. WYN WILLIAMS, M.D. Caernarvon  
 Rev. W. WYNNE WILLIAMS, Menafion  
 Rev. C. WILLIAMS, Holyhead  
 Rev. J. WILLIAMS, Llanfairynghornwy  
 Rev. J. WILLIAMS, Llangadwaladr  
 CHAS. G. WYNNE, Esq., Cefnawlich  
 Rev. T. WILLIAMS, Llanddeiniolen  
 J. WYATT, Esq., Grove, Bangor

J. MORGAN, Esq., Local Treasurer

Rev. J. JONES, Llanllyfni, Secretary for Caernarvonshire.

ROBERT JONES, Esq., Secretary to the Local Committee.

JAMES DEARDEN, Esq., Treasurer to the Association.

Rev. H. L. JONES, Beaumaris, and  
 Rev. J. WILLIAMS, Nerquis, } General Secretaries to the Association.

The Shire Hall, for the meetings of the General Committees, had been handsomely put at the disposal of the Association by Lord Newborough and the magistrates of the county; the Guild Hall had been similarly granted by the Mayor, for the use of the Local Committee; and the National Schools, which contained the only room in the town large enough for the purpose, had been very kindly lent by the Vicar for the evening meetings, and for the exhibition of objects of antiquity. Arrangements had also been made for accommodating members at the hotels; for establishing a public breakfast and table d'hôte every day; for the various excursions proposed to be made during the meeting; for excavating part of the site of the ancient SEGONTIUM, &c.

The following is a list of the excursions which were proposed to be made, and of the principal objects of antiquity connected with them:—

## No. I.

## MILES.

- 3½ Newborough Church, Stone Inscription.
- 2½ Llangadwaladr Church, Inscription.
- 2 Aberffraw, Church and site of Palace.
- 5 Henblas, Cromlech.
- 5 Llangaffo, New Church.
- 2 Llanfair Cwmmwd, Tomb and Church.
- 2 Ferry.

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## No. II.

Britannia Tubular Bridge, Llanfairpwllgwyngyll Church, Plas Newydd Cromlech, Plascoch, Llanidan Church, Bodowyr Cromlech, Trefarth, Barras.—Boating;—and walking, about 10 miles.

## No. III.

Drive by Dinas Moelydon, Menai Bridge, Bangor, Pentir Church, Dinas Dinorwic, Llanddeiniolen, Yew Trees and Church, Crug, and home.—20 miles.

## No. IV.

- 3 Llanwnda Church and Camps, Dinas-y-prif.
- 2 Llanwrog, Dinas Dinlle, and Roman Road.
- 2 Glynllifon, Maenhir.
- 2 Llanllyfni Church and British remains.
- 3 Nantlle Quarries, Lake, Wilson's View of Snowdon, Copper Mines, Cwm Cerwyn, Roman road on Mynyddfawr.
- 1 Drwsycoed Mines and Mountains.
- 2 Pontrhyd-ddu.
- 4 Bettws Garmon.
- 5 Caernarvon.

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## No. V.

- 9 Castell Dolbadarn, Snowdon, Moel Cynghorion.

- 2 Llanberis Church.
- 9 Nanthwynant, Dinas Emrys.
- 3 Beddgelert, Priory Church, Pont Aberglaslyn, and Pass.
- 12 Llyn Quellyn, Roman Road, Castell Cidwm, and Caernarvon.

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## No. VI.

- 10 Clynnog Fawr, Cromlech, and Holy Well.
- 5 Tre'rceiri, British Encampment.
- 3 Nant Gwyrtheyrn, or Vortigern's Valley.
- 15 Caernarvon.

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## No. VII.

Marine Excursion by Steamer,—Carreg Llam, Nevin, and Porthdynlaen Bay, Maen Mellt, Maen Melyn, Bardsey, and Aberdaron.

Excursions might have been made to Dolbadarn, Penmorfa, Bronymoel, Tre Madoc, Criccaeth, Pwllheli, Carn Madryn, Cefn Ammwlech Cromlech, and Nevin.

It was proposed that on one of the days an Excavation should be made on the site of the ancient SEGONTIUM; and in the afternoon the Association were to proceed to examine the castle, the walls of the town, the museum, &c.

The gentlemen of the Local Committee had been indefatigable in their efforts to make every requisite preparation; but considerable inconvenience was experienced in consequence of members, intending to be present, not previously making known their intentions; and more particularly by gentlemen not sending in objects of antiquity for exhibition until the very last moment. The additional fatigue and trouble, thus occasioned to the officers of the Association, was very great, and could only be obviated by the most active exertions on their parts.

At nine P.M. on the evening of the 11th, the President, Sir Stephen Richard Glynne, Bart., held a meeting of the General Committee at the Shire Hall, when various preliminary matters were discussed.

## TUESDAY, SEPTEMBER 12.

At nine A.M. the President held another meeting of the General Committee at the Shire Hall. At ten, two parties for excursions were formed, and proceeded, one upon the excursions Nos. I. and II. joined together, the other upon excursion No. V. The former party was received by Thomas Assheton Smith, Esq., M.P., at Plas Newydd, and by William Bulkeley Hughes, Esq. M.P., at Plas Coch. They visited most of the objects of antiquity laid down in the programme of their proposed route. The other party inspected Llanberis Church, now restoring by H. Kennedy, Esq., and examined all the historical spots that lay in their course. They lunched at Beddgelert, and arrived at Caernarvon before the other party returned.

At half-past six P.M. the members assembled at dinner at the Uxbridge Arms Hotel; and at half-past seven the first General Meeting of the Association took place in the National Schools. The Lord Viscount Dungannon, one of the Patrons of the Association, took the chair in the absence of the President, who had not yet returned from Anglesey, and commenced the proceedings by an address to the members on the objects and prospects of the Association.

His Lordship then called upon the General Secretaries to read the Annual Report, which was as follows.

#### REPORT FOR 1847-8.

"The Committee, in presenting to the Association the Annual Report for 1847-8, have the pleasing duty to perform of announcing, that the Association continues in a flourishing condition, and that the objects, for which it was originally instituted, continue to be promoted by its agency every day.

The number of Members of our Body is now upwards of 350; and it may be confidently expected that, as the Association and its labours come to be more widely known throughout the country, fresh accessions of antiquarian zeal and ability will be gained by it.

The study and preservation of the national antiquities have been steadily kept in view; and a love for pursuits of this nature has been carried into remote localities, and excited within breasts, where it was before totally unknown. Communications of antiquarian facts and observations are received from all parts of the Principality; and it is hoped that, as curiosity comes to be awakened, and the value of our national monuments comes to be more thoroughly perceived, the search for, and the preservation of, all these objects of truly national property will be more universal. As a most gratifying instance of the good feeling for the monuments of past ages, which is felt in the highest quarters, the Committee are glad to announce that an earnest desire exists with the Commissioners of Her Majesty's Woods and Forests, for the preservation and repair of all the castles that belong to the Crown throughout the counties of Wales. They hope that this admirable example will not be lost upon those Noblemen and Gentlemen who may be possessors of remains of this nature; and that all the ancient architectural monuments of the country will meet with that respect and conservation, to which they are both in a public and private point of view, so fully entitled.

The Committee have also to notice the commencement of another Association, having the same objects, at Caerleon, in Monmouthshire;—and they hope to find both that and other similar societies in Wales closely connected with their own, and labouring in concert for the same results.

Another Society of the same kind has been originated at Aberystwyth; and the Committee hope that other of the principal towns in Wales, and its Marches, will establish Local Associations of this kind, affiliated to the General Association, and co-operating with it.

The Committee are glad of the opportunity of pointing out to Members the Museum of the town of Caernarvon, which is connected with the Natural History Society of this place, and which forms a model of what such institutions should be. They constitute places of preservation for those smaller objects of antiquity, which are otherwise in danger of being injured or lost, and thus afford the means of comparison and study to persons, who are anxious to become acquainted with the antiquities of their respective neighbourhoods. The Caernarvon Museum contains a collection of local antiquities, as well as specimens of natural history; and the Committee hope to see similar Museums established in the more considerable towns of the Principality. The addition of an Antiquarian and of a General Library to all such institutions would, in the opinion of the Committee, be highly desirable.

The Journal of the Association has now almost attained the end of the third volume; and it continues to record the discoveries of nearly all the Antiquaries of Wales. For the support of such a publication the Committee beg to remind Members that an active co-operation on their part is indispensably necessary.

The Committee continue to receive assurances of co-operation and good will from their Brother Antiquaries in Britany; — and, when the unsettled state of foreign affairs shall permit, they hope to extend their communications with other learned men in various parts of Europe. The comparison of the antiquities of different countries, and the interchange of observations, cannot but be productive of the most valuable and interesting results. The Committee would especially point out to the attention of Members, the publications and labours of the Society of Northern Antiquaries at Copenhagen, as opening a rich field of enquiry and comparison for all British Antiquaries fond of the earlier branches of our national remains.

The Committee are desirous of impressing upon the attention of Members the importance of studying the remains, that may be within their reach, upon a systematic plan; and they would encourage Members to single out special departments of antiquities for themselves, and to push their enquiries therein to the utmost limits which their leisure and their local position will admit.

The operations of the Committee and of the Association have hitherto been conducted with the greatest harmony and good will; and it is the earnest hope of the Committee that this admirable feeling may never be altered.

The Committee have instructed their Officers to lay before them the accounts for the past year, and to propose to them

such measures as may be deemed necessary for the ensuing annual period.

The names of various new Officers will also be proposed to the Association, and their appointments completed during the present meeting.

The Committee, however, cannot refrain from expressing to the whole Association their sense of the deep and very serious loss, which all the Antiquaries of Wales must feel in common with themselves, arising from the decease of their late respected Vice President, Sir Samuel Rush Meyrick. The name of this learned and indefatigable Antiquary will remain closely associated with Wales and her antiquities, as long as those antiquities shall continue to be studied and revered;—and the Committee hope that some account, more full and satisfactory than has yet appeared, may be given to the world of the life and labours of their esteemed and lamented friend and fellow labourer.

The Committee would earnestly recommend all Members present to give their full attention to the remarkable monuments and remains, of all kinds, which abound in the town and neighbourhood of Caernarvon. They illustrate nearly every class of Welsh archæology; and they are so valuable in their respective kinds, in such admirable preservation, and so numerous, that they cannot fail of proving most instructive and interesting to all who examine them. It will be the object of the Committee to select for the next place of annual meeting some locality which may offer a similar collection of antiquarian riches."

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The Rev. JOHN WILLIAMS, M.A., of Nerquis, General Secretary to the Association, then read a paper on DRUIDIC STONES.

The PRESIDENT having entered the room, and taken his seat, a discussion ensued on the paper just read.

Mr. WESTWOOD alluded to the tumulus at Plas Newydd. A portion had been taken away. The cromlech within was similar to others known to be used as sepulchral chambers.

The Dean of HEREFORD remarked that in his archæological researches he had met with several tumuli; and in them had found deposits of skeletons. In the apex of some of the tumuli, he had found skeletons in the peculiar position of men who, when in the act of prayer or worship, had been suddenly struck with the death blow; and in some cases, by the violence of the stroke, had been thrown forward and laid prostrate. In a cist, formed of earth and flint, with pulverised chalk sifted over it, he had found skeletons in a recumbent position; and he argued that these were the remains of persons who had been sacrificed to the manes of others who were lower down in the cist.

Dr. PETRIE, of Dublin, observed that he had seen much in Ireland of cromlechs. They had the general aspect of tombs, and such he firmly believed them to be. A large number had been opened, and

in all cases interments had taken place. They always indicated the presence of a druidical circle. In some instances, he had known more than a hundred in a single field, all of which contained urns and ashes; and one large one was found contiguous to the rest, which appeared to have been made use of as a common or general sepulchre. They did not appear to be altars.

LORD DUNGANNON stated that he had expended £200 in walling and preserving, on his own estate in Ireland, a large druidical altar, called the Giant's Ring, the stones of which were being made use of for ordinary purposes.

Dr. PETRIE congratulated his Lordship on the fact, but begged to state that, in his opinion, it was not an altar, but a tomb.

In answer to the Dean of Hereford, Mr. PETRIE minutely described the circles and cromlechs of which he had spoken.

The Dean of HEREFORD mentioned the removal, on a large scale, during late years, of the stones forming the British remains near Avebury, in Wiltshire. Considerable numbers of cottages had been built of stones thus obtained.

A paper on THE CROMLECH, and on the nature of that class of British remains, by the Rev. John Jones, M.A., of Llanillyfni, Local Secretary for Caernarvonshire, was read by JOHN JONES, Esq., of St. John's College, Cambridge, eldest son of that gentleman, in his father's absence.

The Rev. J. D. A. WILLIAMS, of Caernarthen, complimented the author of the paper on the learning displayed in it.

The Rev. GRIFFITH EDWARDS, of Llangollen, then read a paper on CANTREF Y GWAELOD, or the Lowland Hundred, stated by tradition to have been submerged by the sea, off the west coast of Cardiganshire and Merionethshire.

W. W. E. WYNNE, Esq., mentioned that enormous trees were still frequently discovered, below high water mark, off Towyn. One of them lately found, measured six feet in diameter.

The Rev. H. L. JONES alluded to the tradition of the land, at the north eastern exit of the Menai, having been similarly submerged; but thought that the geological phenomena connected with the coast of Wales should be determined with greater certainty, before any archaeological inferences could be safely drawn from the traditions in question.

The same gentleman then read a paper entitled "Notes on the Architectural Features of the Cathedral Church of Bangor, A.D. 1848."

The Dean of BANGOR observed that the funds at the disposal of the Dean and Chapter were so small that it was not in their power to do much for the architectural enrichment of the edifice. At the time of the last alterations, all that could be effected was, to fit up the cathedral in the plainest manner calculated to accommodate the increased numbers of the usual congregations.

General Sir LOVE PARRY paid a warm tribute to the zeal and disinterestedness of the Dean.



Lord DUNGANNON expressed a hope that there would for the future be a Welsh church in Bangor, for parochial purposes, and that the cathedral would be restored to its primitive use, and be so adorned by public liberality as to be what it ought to be—a sample of the beauty of holiness, and a dwelling-place fit for the Lord of Hosts. It distressed him to see that people cared more to ornament their own dwellings than they did to beautify the temple of the Most High. His Lordship then brought the case of Clynnog Fawr before the Meeting, and gave notice of a motion on the subject of that edifice.

At eleven o'clock, the reading of papers being ended, tea and coffee were handed round to the members. The Harmonical Society of Caernarvon sang some select pieces, and a quadrille band, hired for the occasion, performed some favourite Welsh airs. The members did not separate till midnight. At that time the President held a third meeting of the General Committee in the Shire Hall, and the deliberations were carried on till half past one in the morning.

### WEDNESDAY, SEPTEMBER 13.

This morning, at nine o'clock, the President held the fourth meeting of the General Committee at the Shire Hall, after which the members divided upon two excursions, Nos. IV. and VI. The latter proved highly interesting, and comprised fifty-six members.

On this day the exhibition of objects of antiquity was opened to the members and the public generally. The various articles were arranged all round the walls of the National School, an apartment one hundred feet long by thirty feet broad, and of better architectural character than is usual with buildings of this nature. The whole of the disposable space on the walls was occupied; and a long table, covered with cases, &c., ranged down the length of the room. The more remarkable of the articles exhibited were as follows:

#### Elevations and sections of

Roman constructions..... Rev. C. H. HARTSHORNE.

Roman Camps and Towns ..... Do.

Views of British Remains, Cromlechau, &c. .... Do.

The collection of Drawings belonging to the Royal Irish Academy, fifty-one in number, comprising delineations of the principal articles in that collection..... Rev. Dr. TODD.

Views of the principal Castles in South and North Wales, fifty in number, A. SALVIN, Esq.

Views of Churches, Screens, and other remains ..... Rev. J. PARKER.

Do. do. do... H. KENNEDY, Esq.

Do. do. do... R. KYRKE PENSON, Esq.

Mediæval Cups, Croziers, &c.....	H. SHAW, Esq.
Plan of Tre'r Ceiri, on a very large scale,	T. L. D. JONES PARRY, Esq.
A large collection of fine Rubbings of Brasses .....	A. W. FRANKS, Esq.
Collection of Rubbings of Incised Slabs, &c., in Anglesey and Caernarvon- shire .....	REV. H. L. JONES.
Half suits of ancient Armour .....	G. SHAW, Esq.
An ancient British Shield in bronze, re- cently discovered near Cors y Gedol,	W. W. E. WYNNE, Esq.
A large collection of Tracings, Rubbings, and Drawings of Welsh Crosses and early Inscriptions .....	J. O. WESTWOOD, Esq.
Tracings of Stained Glass of the time of Edward II. ....	DEAN OF HEREFORD.
Drawings of Crosses .....	Do.
Casts in Plaster of Paris of St. Cadvan's Stone at Towyn .....	W. W. E. WYNNE, Esq.
Early British Cup .....	REV. G. CUNLIFFE.
Liber Pontificalis Dñi Aniani Episcopi Bangorensis .....	DEAN OF BANGOR.
Numerous Welsh MSS.....	MR. W. ELLIS.
Do. do. ....	O. GRIFFITHS, Esq.
A fine collection of Celts, Swords, a valu- able Torc, and Celt Mould.....	JAMES DEARDEN, Esq.
The early Seal of the Corporation of Caernarvon.....	MAYOR OF CAERNARVON.
Impressions of rare Seals .....	A. W. FRANKS, Esq.
Roman Remains found at Segontium....	CAERNARVON MUSEUM.
Plans, Elevations, Sections, &c. of Caer- narvon and other Welsh Castles....	REV. C. H. HARTSHORNE.
Mediæval Remains found in Caernarvon Castle .....	A. SALVIN, Esq.
A collection of Books relating to antiqua- rian subjects, British and foreign ..	REV. H. L. JONES.
Do. do. do. do...	REV. DR. JONES,

To the above may be added a collection of coins, matrices of seals, and various objects too numerous to be detailed; besides the collection of early British and Roman remains deposited in the Museum of Caernarvon, the whole of which had been thrown open to the members, with the greatest liberality, by the Natural History Society of the town.

The excursions of this day proved to be of very great interest, and the members did not return from them till after seven o'clock.

At half-past seven P.M., LORD DUNGANNON took the chair, in the absence of the President, who had gone with the party to Clynog Fawr.

A paper containing the "History of Abbey Cwm Hir, in Rad-

norshire," by the Rev. W. J. REES, M.A. of Cascob, was read by one of the Secretaries, in the absence of that gentleman.

The Rev. JOHN PARKER, M.A., vicar of Llanyblodwell, and Local Secretary for Salop, then explained the architectural features of the abbey, and the state of its wooden carved work, now dispersed in various quarters.

The Rev. H. LONGUEVILLE JONES then read a paper on "The Church of Aberdaron, Caernarvonshire." This paper will appear in the Journal of the Association. In it the following sentence occurred: "This abandonment of a valuable building, and the erection of a worthless one, took place with the knowledge and sanction of the constituted diocesan authorities, and the approbation of societies for the extension and building of churches."

Lord DUNGANNON said that, amidst so much to regret, the paper they had just heard read, proved that the people of Wales were still deeply attached to the church, — a fact which was productive of great pleasure to him, and he trusted to all present. After some eloquent observations, his lordship appealed to the company in aid of the efforts made by the parishioners themselves.

Mr. POWELL spoke in defence of the church in question. He thought Mr. Jones ought not to have stigmatized the well meant efforts of the landlords of the place, as having terminated in the erection of a worthless building.

The Noble CHAIRMAN explained that the author of the document complained of had not said anything, either against the landlords or the parishioners, but that the tenor of his remarks was to show that their good intentions had been thwarted, by the erection of a building, tasteless, and therefore worthless, regarded as a sample of ecclesiastical architecture. The remarks were therefore uncalled for.

Mr. H. LONGUEVILLE JONES explained to the same purport. He spoke of the building merely as a work of art, and did not refer to the patriotic and benevolent intentions of those who had contributed to its erection.

Mr. OWEN JONES said; Having known the locality of Aberdaron for many years, I beg to express my dissent from what has been stated by Mr. H. Longueville Jones, respecting the old and new churches. I agree that some of the inhabitants have a veneration for the old church-yard, their family burying place; but I cannot concede that they had a veneration for the old church, which they desecrated, by building a rude wall across a sufficient part for the only school in that large parish, and also by totally neglecting and deserting the remaining part as a place of worship, owing to the constant roaring of the western ocean, lashing against the church-yard wall, and within a few feet of the church itself. The landed proprietors, and other well-wishers for the religious welfare of the parishioners, directed an architect to examine and report on the state of the old church, then nearly in ruins. In his report, he said that in all probability the large sum required would be

thrown away, as, before long, the whole church and yard might be washed away, as many acres on each side of it already had been, and therefore it would require, in addition, a strong sea wall, which would cost as much as a new church. Under these circumstances, they employed an architect, then practising at Bangor, to draw a plan, and erect a new church in a more central situation, and having more accessible roads, verging to five points of the parish. I do not profess to know the most suitable plan for a place of pure religious worship; but this I do know, that the plan of the new church, now so strongly condemned by Mr. H. Longueville Jones, was drawn by an architect who had built several of the same, approved of by the signature of the bishop, sanctioned by the rural dean, and the clergy composing the Church Building Society of the Diocese, and the architects of the two societies in London. Besides, the parishioners had desecrated and deserted the old church, which had almost inaccessible hills on all sides, situate at the extreme end, four or five miles distant from a great part of the parish, which made many dissenters from necessity. The new church has had crowded congregations.

Mr. DEARDEN observed,—“As a landowner in the parish of Aberdaron, I beg leave to say that if my opinion is worth one farthing, the new building spoken of is worth less than a third part of that amount.”

Mr. POWELL thought the noble Chairman had used too strong an expression in applying the term “uncalled for,” to the remarks which he had made.

The CHAIRMAN defended the mode in which he had exercised his authority as deputy chairman, and could assure the honourable member that he had no desire to interpose his authority unduly.

Sir STEPHEN GLYNNE now entered the room, and took the chair.

The Rev. JOHN PARKER, M.A., then read a paper “On the Day-light Interiors of Christian Europe, as distinguished from the Lamp-lighted Interiors of Classical Antiquity.”

Mr. WESTWOOD gave an account of his efforts in collating impressions of the ancient crosses, and other sacred monuments, of the olden day in Wales. The works of Pennant, Gibson, and Camden, contained neither engraved copies, nor descriptions, of a nature calculated to perpetuate the proof of the introduction, or existence of Christianity, independent of the evidence derived from other than monumental sources. But few of these ancient relics were now to be found. Mr. Westwood then recited the name, nature, and era, as far as could be ascertained, of each cross and stone, and referred his auditors to the paper impressions which he had taken from them, as exposed upon the walls of the room. The most ancient of them were found in South Wales, and furnished demonstrative evidence, by the symbolic marks they possessed, of the existence of the several phases of religion,—druidism, early christianity, and christianity of the eleventh century,—which marked the era of which they were

monumental records and remembrances. The lecturer explained, in detail, the various modifications of sculpture and ornament which marked each monument and era, in order to throw as much light as possible upon the introduction of christianity into this country. Had time permitted, Mr. Westwood would have traced the gradual and certain mutations of the Roman alphabet into the various forms, the more peculiar of the Welsh letters; and he prayed his auditors to be as careful as they could be of those stones and crosses to which he had referred, as they were the only existing proof of a monumental character, which, as a nation, they possessed of the early introduction of the religion of Christ into the Principality.

The Rev. C. H. HARTSHORNE made some remarks on the paper, especially with respect to the transition state of the various patterns of ornamental sculpture and literal forms, which the crosses bore. He considered some of the patterns to be of a later date than that assigned by Mr. Westwood.

The Dean of HEREFORD gave a concurrent opinion.

Dr. PETRIE explained that the same characters were found on numerous stones in Ireland, which dated from the tenth to the twelfth century, but not later, although they might be much earlier; many bore, most undoubtedly, dates of the tenth, eleventh, and the beginning of the twelfth century. Some of the characters shewn were certainly indicative of periods earlier than the eleventh century.

Mr. WESTWOOD referred to a rubbing from a stone at Llantwit, which was indubitably of the sixth century, or thereabouts, and generally admitted to be so, and it bore the very marks in question.

The Dean of HEREFORD mentioned a MS. older than the time of Canute, as proved by its date. This Anglo-Saxon MS. was a record of the times when Athelstan was bishop, and it bore, in addition to the initials of each gospel, the very patterns in question.

Lord DUNGANNON then moved "that a paper be left on the table, in order that all members or visitors, desirous of contributing towards the restoration of St. Beuno's Chapel, at Clynnog Fawr, may thereon enter their subscriptions; and that an account of the same, with the subscriptions already received, may be inserted in the Caernarvon and Chester papers, inviting the landowners and clergy of North Wales to lend their aid towards ensuring the completion of an object, equally interesting to the lovers of antiquity, of architecture, and of the church."

This motion was seconded by the Dean of BANGOR, and carried.

In consequence of this motion, a paper was laid on the table, and several new subscriptions, amounting to £23 1s., entered upon it. The General Committee of the Association, next day, had the subject specially discussed before them, and entered into communication with Lord Dungannon, the Dean of Bangor, the Vicar of

Clynnog, and the architects entrusted with the works, Henry Kennedy, Esq., of Bangor, and R. Kyrke Penson, Esq., of Oswestry.

The reading of papers having ended, tea and coffee were handed round to the company; Mr. Roberts the harper, of Caernarvon, and the quadrille band, performing several favourite airs.

At midnight, the President held the fifth meeting of the General Committee, at the Shire Hall; and the deliberations were continued till half-past one.

#### THURSDAY, SEPTEMBER 14TH.

This morning, at eight o'clock, the Officers of the Local Committee were in attendance on the pier head, and superintended the embarkation and departure of those members who intended visiting Bardsey island. The Fleetwood Company's large steamer *Orion* had been engaged by the Association for the purpose, and a party of upwards of eighty ladies and gentlemen proceeded on the excursion. The steamer saluted as she cleared the pier at nine o'clock, and exchanged salutes with Fort Belan as she passed out of the S.W. entrance of the Menai. The vessel then kept as close in shore as the tide would permit, and arrived at Bardsey about half-past twelve. The members visited the ruins of the abbey, and, finding an ancient inscription in one of the adjacent cottages, the Dean of Hereford took a cast of it in clay. This was afterwards safely brought to Caernarvon, cast in plaster of Paris, and deciphered by the Dean of Hereford and Mr. Westwood. Some of the members ascended the mountain on the eastern side of the island, and examined the holy wells on its side: others visited the light-house: and the whole party, leaving the island about three p.m., reached Caernarvon at seven o'clock. A collation had been prepared on board, and the quadrille band was in attendance. The weather was peculiarly favourable, and the magnificent scenery of the coast was seen to great advantage.

At the evening meeting the chair was taken by Sir STEPHEN GLYNNE, at half-past seven.

The Rev. H. LONGUEVILLE JONES, as one of the Secretaries, at the request of the Chairman, read some communications which had been received from the Society of Antiquaries in Britany. He explained that this Society had been for some time established, and that its pursuits were so collateral with those of the Archæological Society, that whatever tended to promote the objects of one would forward the aims of the other. They wished to consult, on certain questions, the Association now met: and to those questions he would proceed. The queries did not possess much interest, but it was right to submit them to the meeting for solution.

"Association Bretonne, Classe d'Archéologie:—

"Questions proposed and discussed at the meeting of the Breton Association held at Nantes, in 1845.

"The Breton Antiquaries observe certain peculiarities in the

forms of their spires of churches, pervading all the instances they know of; and they wish to be informed whether any, and what peculiar features are observable in the spires of the Cymric churches. A bastard style of the seventeenth century appears to be very prevalent in the churches of Britany."

"Questions proposed and discussed at the meeting of the Breton Association, held at St. Briec in October, 1846.

"1. What is the signification of the words: *plou*, *ple*, *tre*, *lann*, *ker*, *lok*, *kran*, *bran*, *rest*, *tal*, and of the other monosyllables, which commonly enter into the composition of names of places in Britany?—viz. *Ploelann*, *Ploicastel*, *Ploicaduc*; now called *Plelann*, *Plecaduc*, *Plecastel*.

"It was suggested by some members present that *plou* and *ple* signified the same as *plebs*, and also *parochia*, the word *plou* being more ancient than *ple*.

"It was also remarked that the words *guic* and *plou* were used indifferently for each other; thus a place is called *Guicquerneau* or *Plouguerneau*, *Guinevez* or *Plounevez*.

"*Lann*, in modern Breton, signifies a piece of waste and fallow land.

"*Tre*, or *tref*, signifies in Breton a village.

"*Ker*, a wall, or any piece of masonry.

"*Loc* or *Lok* signifies sometimes the same as *locus*, sometimes a hut, or hermitage, or abode of a primitive saint, and also a *confined place*, such as a public promenade, and even a marsh.

"*Kran* signified in old Breton a wood, or woody place; a Breton manor is still called *Cranneur*, i.e. *kran mawr*.

"*Bran* is believed to be the equivalent of the Cymric *bryn*.

"*Lis* is still used in Britany as the equivalent of the Cymric *Llys*, 'aula.'

"*Ak*, *ek*, *ok*, *oc*, are always used as affixes, and give either an augmentative or else a possessive signification; thus *Plæuc* or *Ploec*, 'great *plou*;' and *Radenak* or *Radenek*, 'a place full of fern,' from *Raden*, *fern*.

"It was suggested that *oc*, &c., were Gallic, rather than Breton, terminations."

"The camp of *Peran* in Britany is formed of a circuit of unhewn stones on a mount; but the stones are all vitrified both within and without the circle; and the Breton Association are desirous of knowing whether any traces of vitrification have been observed in the Cymric camps or stations."

As some discussion was expected on the first question, the Secretary read it in the original French, as follows:

"En Bretagne et sur le littoral, les pyramides sont souvent surmontées d'une sorte d'accent circonflexe, ornement qui se retrouve en Angleterre, mais que l'on chercherait vainement dans l'intérieur de la France."

He explained that the question referred to the expression *accent circonflexe* which had been used by M. de Caumont, one of the

most learned antiquaries of France, but the meaning of which seemed to him very obscure.

Mr. WESTWOOD suggested that the *accent circonflexe* might signify an ogee curve serving as the neck moulding to the finial of a spire.

After a conversation between Mr. Kennedy, Mr. Hartshorne, and other members, it was ordered that the Secretaries should write for explanations to the Breton Association.

Upon the philological questions, the Rev. C. H. HARTSHORNE remarked, Cran was the name of a place in Shropshire, and Ac-ton was a name frequently used in England to designate towns and villages.

The Rev. JOHN WILLIAMS, General Secretary, suggested the following meanings of some of the syllables referred to, as now existing and used in Wales :

Plou — Plwyf, a *diocese*, (plwyf Teilo,) a *parish*, the *common people*, (Dafydd Ddu Hiraedwy and Edm. Prys.)

Gwig — *wood*. Dinorwig, Wigfair, Gelliwig.

Llan — Llan, a church, an *inclosure*, (as in Ydlan, Perllan, Corllan.)

Tre — a town. Pentre, a village.

Ker — *caer*, a walled fortress.

Loc — *Llechu*, to hide oneself.

Kran — Pren, a tree.

Bran — Dinas Bran.

Lis — Llys, a palace.

Og — an adjectival termination. Radenek, Rhedynog, covered with, or full of fern.

In answer to the third question, Dr. PETRIE said that vitrified walls were frequently found in old camps in Ireland as well as they had been said to be in Britany. It was an event equally common in both countries.

The Rev. Dr. TODD, secretary to the Royal Irish Academy, gave an extemporaneous description of the antiquities of the Royal Irish Academy. It was a body that had existed but for six years, and antiquities formed but a portion of its studies and investigation, as its aims embraced the abstract and applied sciences no less than polite literature and the humanities as they are generally called. The drawings shewn were an imperfect attempt at a pictorial catalogue, want of funds precluding the possibility of a finished and full exhibition of their museum. His object in exhibiting the drawings was to elicit information from the English and Welsh antiquaries present, and especially from the latter; the tie of kindred between the two people extending also to their monumental relics, public and domestic, funereal and triumphal. The speaker here referred to the several plates and impressions in detail. They were sketches of hammer heads, arrow heads, and other weapons of war, and culinary utensils of every kind — evincing how thoroughly the natives were acquainted with the art of working in metals; moulds of stone for casting iron and brazen swords, knives, daggers, and other instru-



ments, were not uncommon. Dr. Petrie had some excellent ones in his cabinet, and the Royal Irish Museum contained many more. (A specimen of Welsh origin having four distinct facets was here handed round. It is well known as the property of James Dear-den, Esq., and has been engraved in the *Archæological Journal*.) Heads of armed sticks, bludgeons, and clubs, made of bronze, were exhibited in profusion, and spear heads, arrow heads, swords, knives, and daggers, were shewn of every kind, all bronze and all found in great diversity. These were of Roman form, and doubtless indirectly of Roman origin, for though the Romans had not visited Ireland, the ancient Irish had most likely derived the form of their weapons from nations or tribes, who had intercourse with Rome, or with Romans. Specimens of brooches were also not uncommon. Ancient iron scissors; wooden, and bone, and stone instruments of miscellaneous character were next shewn; as were sheets of impressions of ancient bronze swords found on several of the historical battle-fields of the country. Drawings of pins, rings, and brooches, many containing jewels of great value, were produced, some of which were of the eighth, others of the ninth, tenth, and eleventh centuries. Golden ornaments of still older date were next shewn by means of drawings. Some of them were of immense size and value, and he regretted to state that the society were obliged to be contented with single specimens, the rest having been melted down by the goldsmiths, for the value of the metal.

The Dean of HEREFORD drew Dr. Todd's attention to the fact that a convoluted bracelet or necklace of rope of gold, was lately found in Derbyshire, which was now in possession of the Queen.

Dr. Todd resumed his lecture by exhibiting a sheet of figures of similar ornaments. They have the appearance of being elastic ropes of gold so pure as to be capable of being folded and convoluted in such form, and for such purposes, as the wearer might deem fit. They were adapted alike for the waist, the neck, the arm, or other uses.

Lord DUNGANNON drew attention to one now at Wynnstay, which was found near Llanidloes.

Mr. W. W. E. WYNNE referred to the one now at Mostyn, found near Harlech.

Dr. Todd shewed several sheets of golden ornaments — globes with handles, handles of every shape, rings of every form, and applicable to various uses. Some have the appearance of being used as coins, and are multiples of others in weight and intrinsic value; others were too large to be used as money. This closed the monuments of a pagan age. A sheet of bells was next shewn, of great variety in shape and size.

Mr. Westwood produced a real bell with a dog's head on the top, belonging to T. L. D. Jones Parry, Esq., which proved to be of Irish origin. It seemed to be of the sixth century. Another bell produced was lately found near Hereford, by the Dean of Here-

ford, in the parish of Marden, near the site of the murder of Ethelbert.

On the introduction of the latter bell, which had been brought to the meeting by the Dean of Hereford, the Very Reverend gentleman related the tradition of the death of St. Ethelbert: — Ethelbert, King of the East Angles, came to pay his addresses to the daughter of Offa, King of Mercia. This was not agreeable to the Queen of Offa, and on the arrival of the unfortunate prince at Offa's palace, which is supposed by some to have been situate where the old vicarage now stands, while others suppose it to have been about a mile and a half from that spot, at a place called the Sutton's Wells, the Queen, on the young Prince being introduced into her apartment, had contrived a state chair, which, when he got into it, precipitated him into an oubliette below, where he was murdered. On the spot, where the body was found, a well was said to have sprung up, and a hole is shewn in the church at Marsden, where, it is said, if a person who was actually in want of water sought for it, water would spring, with which he might quench his thirst. Offa, on the murder of Ethelbert, granted considerable property to the Dean and church of Hereford, now held by the Chapter. It is stated, on popular tradition, that a silver bell lies in the river Lug, near the spot, which it will be impossible to take out, until two white oxen are fastened to it, and some persons pretend to find out the very spot where it is deposited.

Dr. Todd then exhibited a sheet of croziers and other ecclesiastical relics not peculiar to Ireland. Other sheets exhibited crosses of every form; cups of most extraordinary shape, with handles, four in number, shewing, as the Dr. observed, the extreme hospitality of the people, who were thus enabled to hand the cup round without letting it go, although they might by this means lose all the liquor. Sheets of horns and trumpets were next shewn, some so large as to occupy more than one sheet. Impressions of spoons were next shewn. A sheet of spurs reminded the speaker that time was going like a fleet-paced horse. Bits and buckles were shewn in profusion. Silver rings, armour, clasps of bronze, and other defensive metal forms, were shewn. Shoes, brogues, hammers, cleavers, and other domestic weapons, and implements of iron, were shewn in profusion, as were iron swords, similar to those used by the ancient Norse. They were found by railway excavators; and some of them were contiguous to skeletons. A key, guns, buckles, knives, &c., followed. Dr. Todd adverted to the fact that the most interesting ecclesiastical relics had not been engraved; and he hoped the members of the society would visit Ireland, in order to see them. He then gave a list of their ancient MSS., including one of the oldest copies of the New Testament now extant. The learned gentleman concluded amidst loud cheers.

The business of the meeting was now suspended for a short time, it being ten o'clock, and tea and coffee were handed round.

The Rev. C. H. HARTSHORNE then read a paper "On the History

of Caernarvon Castle," profusely illustrated by plans and drawings of a large size. [As this was one of the most important papers ever produced on castellated remains generally, but more especially upon the Edwardan castles of Wales, and as the learned author intends publishing it in a detached and more extended form, only a very brief abstract of the principal points proved in it is here given. The whole paper is the result of very long and laborious researches among the records preserved in London and other places, accompanied by the examination, measurement, and delineation of the various edifices, mentioned in it, during many years.] Mr. Hartshorne demonstrated that works were commenced at Kaernarvan, 10th of November, 12 Edw. I. (1284), at Conwy 28th October, 11 Edw. I. (1283.) That the walls round the town of Caernarvon were built in the 14th year (1286,) and that during this year some portion of the castle was covered in with lead, and extensive works carried on in the fosse. That the same year the castle of Harlech was commenced, and Criccaeth repaired. That Caernarvon castle was in progress in the 19th Edw. I. (1291.) That Edward entered the town, for the first time, on the 1st April, 1284, when little had been done at the castle, the expenses being chiefly confined to the town walls and to the fosse round the future castle. That the Prince of Wales was born on the 25th of April, 1284, at Caernarvon, but by no possibility in the eagle tower. That little was done at the castle in the 19th and 21st years. That Madoc's insurrection, in the 23rd year, rendered useless all that had previously been erected, and the works were commenced afresh, beginning at the north-east angle, from whence, proceeding along the southern side, the works were carried on without interruption. That the records and change of masonry shewed the north side to be of two or three different ages; the earliest being assignable to some year between 23 and 29 Edw. I. That the eagle tower was the work of Edward II., shown by rolls expressly relating to its erection, and by the form and character of its mouldings. That the eagle tower was roofed in the month of November, 1316, floored in the course of February, 1317, and the eagle placed on the battlements the first week of March; and the upper portion of the north side of the castle, gate of entrance, &c., finished in the 13th of Edw. II. (1320); the royal effigy, over the gate-way, being fixed there the last week of April in the same year. The early progress of Conwy was traced in a similar manner, and an account given of the actual state of the North and South Welsh castles, in the 17th of Edward III.

A vote of thanks to Mr. Hartshorne was passed by the meeting, amid loud acclamations. The members separated at twelve o'clock.

FRIDAY, SEPTEMBER 15.

This morning, at ten o'clock, the members visited the remains of the ancient SEGONTIUM, where excavations had been previously

carried on for some days. A portion of a Roman house, and the internal facing of the Roman wall of this station had been laid bare by the workmen. Mr. HARTSHORNE was present, and explained to the members the peculiarities of construction noticed in Roman buildings. A few coins, fragments of Samian ware, glass, bones, &c., were found on this occasion; but no other discovery of striking interest was made.

The members then went to the Caernarvon museum, and inspected the valuable collection of Roman coins and other remains from Segontium preserved there. They also visited the town walls, and took note of the great want of repair in which some portions were allowed to remain. The blocking up of these fine walls by mean buildings, sheds, &c., drew from them a general feeling of regret.

During the morning, the Dean of HEREFORD delivered a lecture on Early Stained Glass to such members as were present in the Exhibition Room.

The President held the sixth meeting of the General Committee in the Shire Hall at two P.M.

At three o'clock, Mr. Salvin and Mr. Hartshorne accompanied the Association to the Castle, and then went round the whole edifice, internally as well as externally, examining and explaining its various parts; while the latter gentleman delivered a *viva voce* lecture, of the highest interest, on the building. Mr. Hartshorne pointed out to the members the exact portions of the work mentioned in the Records, and shewed how accurately their measurements corresponded to the specifications contained in those documents.

The weather was peculiarly unfavourable for this visit, since it rained the whole time; but this did not prevent a numerous party of ladies being present, although at the risk of much personal inconvenience.

This afternoon, there was a large attendance of members at the table d'hôte, at the Sportsman Hotel.

At the evening meeting, the chair was taken by the President at half-past seven, when

J. O. WESTWOOD, Esq., proceeded to read a paper on the golden tablet in the Caernarvon Museum, and several relics of ancient British and mediæval origin, discovered since the visit of the members of the Cambrian Archæological Society to the town. This tablet, he observed, was a talisman of pagan antiquity: but his first observations would refer to a bronze shield, the property of Mr. Wynne, beautifully embossed, and having the concave parts furnished with hooks to attach themselves, by means of a thong, to the arm of the wearer. Similar shields, found in England, had been analysed, and found to contain nickel, a rare metal, and one which gave temper to the copper of which the shields were principally formed. Dr. Wollaston's letter on the gold talisman was then read as follows:

1, Dorset Street, Manchester Square,  
20th June, 1828.

MY DEAR SIR, — After shewing your description to various persons, who could not make any sense of it, and consequently called it nonsense, and voted it a charm, I at length shewed it to Mr. Palgrave, who was writing an article in the "Quarterly Review," who, finding it to his purpose, has thought it fit to add a note respecting it, and of which he promised me a copy. That copy he neglected to send me, and it was not till very lately that I discovered the article and extracted the following note from page 488.

"Whilst these sheets are passing through the press, a singular article has been put into our hands.

"It is a very attenuated plate of gold, measuring about four inches by one inch, lately discovered at Llanbebbic, (Caernarvon,) near the Roman station of 'Segontium.' The characters with which it is covered are for the most part Greek; and as Cæsar stated that Greek letters were known to the Druids, it might at first be supposed that we possess a genuine remain of the 'Celtic age;' but on examining the text this pleasing vision is dispelled.

"The first word *ΑΑΩΝΑΙ* and the other Hebrew names and epithets, such as *ΕΑΙΩΝ ΕΑΩΑΙ*, *ΙΑΩ*, which can be distinguished, shew that it is a '*Basilidian Talisman*.'

"After the inscription in Greek letters, another follows in astral or magical characters. Though not British, this relic of antiquity is extremely curious. According to Irenæus, the Basilidian doctrines prevailed in Gaul immediately after the apostolic age, and the Talisman, which, from the shape of the characters, appears to be of the second century, affords an important proof of the rapid extension of the heresy to the remotest provinces of the Roman world."

Whatever may have been your suspicions as to my intention of filching your precious morsel, I hope you will be satisfied that I have dealt honestly by you, and I beg you to be assured that though my report has been so long delayed, I have not wilfully lost any opportunity of endeavouring to procure information.

Ever truly yours,

E. H. WOLLASTON.

Mr. WESTWOOD proceeded to read the Greek marks on the talisman, to advert to the heresy under which it had been supposed to possess supernatural properties, and to shew the close resemblance that its literal forms bore to the Catamanus inscription taken from the lintel stone at the church of Llangadwaladr, and to other early monumental carvings and inscriptions made use of by the British Christians. An inscription, taken from a stone at Bardsey, and apparently of the sixth century, next occupied the attention of the lecturer. It was obviously a Christian relic—a gravestone of the period referred to. The inscription was:

..... MARC VELIO

The word MARC would be explained by the Cadfan inscription shortly to be noticed; the word VELIO was perhaps a proper name. Another stone found at Towyn, called St. Cadvan's stone, was adverted to. It had been found difficult to decipher; but Mr. Wynne having taken casts of all its four sides, he was now enabled to decipher it, and to shew that it was older than most other monumental relics in Wales.

The Rev. JOHN WILLIAMS, of Nerquis, then read the inscriptions in question, as follows:

✠ TENGRUGIMALCELGU  
ADGAN MAR  
C

Tan grug yma cel Cadvan — marc.

“Beneath this mound is the body of Cadvan — the mark.”<sup>1</sup>

✠ CINGIENCLEN )  
MOLT TRICET  
CLODE NITANAM  
TUAR

Cyngen cel yn moll, clodau daear — trigedd nid anaf.

“Cyngen's body is covered over — he was the praise of the earth — and led a blameless life.”

AETERUNCUBUTMARCIAU  
Ar tu rhwng y bydd marciau.

“On the intervening space there will be marks.”

Mr. WESTWOOD resumed. He had been informed that tradition bore testimony that St. Cadfan had a crooked jaw, and that a skeleton having a crooked jaw was found in the grave over which the relic was placed. He would next revert to the engraved monumental brasses of Wales. Until lately only six were known to exist; but by the indefatigable assiduities of his friend Mr. Franks, another had this very day been found at Llanbeblig. It was small but interesting, and bore date of the sixteenth century. By the assiduity of Mr. Joseph Jones of this town, they were furnished with the impression from another which had been found at Dolwyddelen. Another had recently been found elsewhere, so that now nine were known to exist. The impressions or rubbings from these would be placed in the Caernarvon Museum; and several other local antiquities and records would have the same destination; for it was a valuable institution, and too great an effort could not be made in order to extend its general importance and utility.

A vote of thanks was awarded to Mr. Westwood for his valuable observations.

Mr. W. P. SMITH wished to correct a slight error. Nickel was not a rare metal; and, existing as it did in various copper mines, it

<sup>1</sup> This word appears to signify a stone sepulchral memorial or grave; as it appears also on the Bardsey stone.

would be safer to regard it as an adventitious adjunct of the metal used in the shield, than an alloy purposely made use of.

C. O. BABINGTON, Esq., M.A., partly concurred. Nickel was certainly not rare; but, as it had not hitherto been found to exist in Roman coins, it was thought that an analysis of the shield would throw light upon the country whence its material was derived.

Mr. WYNNE explained that the shield had been found in a peat meadow. With respect to the crooked jaw of St. Cadfan, he begged leave not to be regarded as voucher for the truth of the story.

The deciphering of the stone of St. Cadfan, which has defied the efforts of all palæographers down to the present time, caused an animating conversation among the members: it was unanimously considered as one of the most gratifying results arrived at by the researches of the Association. This success must be attributed to the great personal care taken by Mr. Wynne in forming the casts; which, when they came to be laid down and rubbed and compared, ultimately afforded the true readings, as deciphered by Mr. Westwood and Mr. John Williams.

It may here be mentioned that a cast had been made of the Eliseig pillar, near Llangollen, with its celebrated inscription; but that it did not arrive in time for the meeting: otherwise the reading of that inscription might also have been effected. It is a circumstance worthy of peculiar note, that so many of the most eminent palæographers of the empire should have been present on this occasion, viz., George Petrie, Esq., of the Royal Irish Academy; the Rev. Dr. Todd; T. D. Hardy, Esq., Keeper of the Tower Records; J. O. Westwood, Esq.; and W. Hardy, Esq., Keeper of the Records of the Duchy of Lancaster.

The casts of St. Cadfan's stone, and of the Bardsey inscription, were subsequently transferred by Mr. Wynne and the Dean of Hereford to the Caernarvon museum.

Mr. H. LONGUEVILLE JONES wished to state, that Mr. Salvin, on the part of the Commissioners of Woods and Forests, had promised that all the guns, gyves, bolts, and other relics found during the excavations and repairs in Caernarvon Castle, should be placed in the local Museum, so that they might be inspected by those who visited the town. (Loud cheers.)

The same gentleman then read a short paper "On Carnedd Dafydd and Carnedd Llewelyn, with the British Beacons and other remains connected with those mountains."

The Dean of HEREFORD, at the request of the President, gave an account of the excursions to Clynnog, Tre'r Ceiri, and Bardsey island.

This having terminated the Papers and Discussions of the Meeting, the announcements of future arrangements were made by the Secretaries, acting under the orders of the President.

*The third annual meeting of the Association was fixed to be holden at CARDIFF; but the precise time would not be declared as yet, inasmuch as it depended on various local arrangements.*

It was then announced that Sir Stephen Glynne, Bart., had been prevailed upon to accept the office of President for another year; and the Committee called on the Association to re-elect the President by acclamation. This was accordingly done in an enthusiastic manner. The President returned thanks, in an eloquent and impressive speech.

The next announcement was that William Bulkeley Hughes, Esq., M.P. for Caernarvon, had been elected Vice-President of the Association, in the room of the late Sir Samuel Rush Meyrick. This announcement was followed by the loudest applause on the part of all present: and Mr. Bulkeley Hughes returned thanks for the honour of his election.

It was also announced that the Committee had decided on appointing a second Local Secretary for each county,—thus doubling the present number of those officers.

An ancient embroidered cope, which was to have been previously exhibited, was now shewn to the meeting by the Dean of Hereford; and commented upon by Mr. Hartshorne, Mr. Wakeman, and Mr. Hardy.

Lord DUNGANNON then moved, "That this Meeting wishes to express to A. Salvin, Esq., its highest approval of the efficient and careful manner in which he has superintended the restoration of Caernarvon Castle; and also of his close adherence to the style, and the pure architectural and military character of the building."

This was seconded by Mr. HARTSHORNE, and carried by acclamation.

The Mayor of Caernarvon, THOMAS TURNER, Esq., suggested that some efficient means should be adopted for preserving the approaches of the castle free from those encroachments and nuisances which have so long detracted from its appearance; and professed the willingness of the Mayor and Corporation to aid in any feasible plan that might be devised.

A conversation ensued upon this: in which Lord DUNGANNON suggested that, as the expense of excavating the castle fosse, down to its original depth of twenty feet below the present surface, would be considerable, a wall of about a foot high, surmounted by an iron railing, should be erected in front of the castle, on the side next to the town.

Mr. H. LONGUEVILLE JONES, before the subject dropped, would point out, to the inhabitants, first the value of the town walls, and the desirableness of keeping them in good repair; and next, to the Association, the fitness of applying to Government for a grant of money towards publishing Mr. Hartshorne's History of Caernarvon Castle. Government had aided in the publishing an Account of St. Stephen's Chapel, Westminster, on a large and splendid scale; and seeing that Caernarvon Castle was a Crown building of not less importance, he thought that an application to Her Majesty's Commissioners of Woods and Forests, for the purpose alluded to, might be attended with good effect.



Lord DUNGANNON was perfectly sure that such an application would be entirely fruitless.

Mr. W. W. E. WYNNE concurred in the views of Lord DUNGANNON.

Mr. BULKELEY HUGHES recommended that application, through the proper authorities, should be made to Her most Gracious Majesty, to allow Mr. Hartshorne's history, when published, to be dedicated to the Prince of Wales. (Loud cheers.)

This proposition met with the approbation of all persons present.

The Dean of HERFORD then moved a vote of thanks to Lord Newborough and the Magistrates of the county of Caernarvon, for the use of the Shire Hall; to the Mayor and Corporation of the town, for the use of the Guild Hall; and to the Vicar, for the use of the National Schools.

This motion was seconded by Mr. WESTWOOD, and carried.

The Dean of BANGOR moved a vote of thanks to the Noblemen and Gentlemen who had contributed objects of antiquity to the exhibition.

This was seconded by THOMAS WAKEMAN, Esq., Local Secretary for Monmouthshire, and carried.

W. W. E. WYNNE, Esq., Vice-President, moved "that the thanks of the Association be given to the Royal Irish Academy, for sending over their magnificent collection of drawings, exhibited in this room; and also to the Members of the Academy, the Rev. Dr. Todd, Dr. Petrie, and Professor Stokes, for the honour they have done the Association, by attending on this occasion, and by explaining these drawings."

This was seconded by T. D. HARDY, Esq., Keeper of the Records in the Tower of London, and carried unanimously.

The President having left the chair, it was taken by Lord DUNGANNON.

Sir STEPHEN R. GLYNNE then moved a vote of thanks to the Chairman, Officers, and Members of the Local Committee, and to the Ladies and Gentlemen of Caernarvonshire and Anglesey, for their unceasing and cordial co-operation.

This was seconded by the Rev. Dr. JONES, Rector of Beaumaris, Local Secretary for Anglesey, and carried.

Lieut. General Sir LOVE PARRY then moved a vote of thanks to the President, the General Committee, and Officers of the Association.

This motion was seconded by the Mayor of CAERNARVON, and carried.

The President and the Secretaries returned thanks; and similar acknowledgments were returned to each of the above motions by the Gentlemen interested in them. Mr. Salvin was absent, having been obliged to leave for the north of England in the afternoon.

Lord DUNGANNON then declared from the chair that the meeting for the present year was concluded; and, in bidding the Members farewell, exhorted them to be diligent in their efforts to promote the study and preservation of national antiquities. His Lordship hoped

that most of them would be able to attend the third annual meeting, at Cardiff.

Tea and coffee were then handed round; and the Members separated shortly before twelve o'clock.

At twelve, the President held the eighth meeting of the General Committee at the Shire Hall, which sat till one.

The following morning, (Saturday,) the President held the ninth and last meeting of the General Committee at the Shire Hall, when the Members continued deliberating from nine a.m. till eleven.

Thus ended the proceedings of the Association for the second annual meeting. It may be added, that the efforts of the hotel-keepers and inhabitants of the town of Caernarvon, to promote the comfort and accommodation of the Members, were very great; and that the weather, except on Friday afternoon, was of the most favourable character throughout the whole period.

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### CAERLEON ANTIQUARIAN ASSOCIATION.

THE First Annual Meeting of this Society was held in the Free School, Caerleon, on Wednesday, the 5th of July. In the room was a table, on which a number of the smaller antiquities found in the neighbourhood had been arranged, amongst which were bronze fibulæ of different forms, Samian ware, several figures of animals in bronze, bone pins, &c., &c., as well as the glass sepulchral vessels afterwards described in one of the papers; and around the room were several massive stones, covered with Latin inscriptions. The chair was taken by Sir Digby Mackworth, Bart., the president of the Society, who made a few introductory remarks; after which the following report was read:—

The committee of the Caerleon Antiquarian Association, in making their report to the annual meeting, beg, in the first place, to congratulate the members on the existence of the society. After many discussions as to the possibility of forming an association of this nature, and as to the practicability of arousing antiquarian interest, we meet here, if not with a large attendance of members, still with ample proofs that a taste for archæology exists, and only requires encouragement in order fully to develope itself. We meet here, at this our first anniversary, under circumstances far more favourable than we could have anticipated; for not only have many of the neighbouring inhabitants freely come forward with their assistance, but within a few yards of us, we may see a building rapidly rising, which will decidedly be an ornament to the town, and, it is hoped, will be the place of deposit for all the antiquities found in this neighbourhood.

The formation of the society is so well known to most of the members present, that it seems almost needless to detail it. A few friends of antiquarian science met together, determined to form a society, and fixed upon

certain simple rules, sufficient, it was imagined, for the government of a small body like our own: copies of these rules were sent to each member, and also generally distributed; they may, of course, be altered at this or at any subsequent annual meeting.

It was the wish of those who originated the society, to begin on a small scale—not to attempt great things—but at the same time to make such arrangements as would enable the association to extend its operations, should the number of members increase, and a more general interest be excited.

The main design of the society is the formation of a museum for the preservation of objects of antiquity from the surrounding district; but the reading of original papers, and also occasional excavations were suggested; and the committee have not only to congratulate the society on the museum now building, but also on the fact, that we hope on this our first anniversary, not only to have one or two original papers, but also an excavation of some interest; respecting this, however, it will be safer to speak at the close of the day.

The committee have to report, that their applications to the owners of antiquities from this neighbourhood, to deposit them in the museum, have been met with the greatest kindness; and they cannot but mention the obligation which the society is under to Francis Fox, Esq., and the other gentlemen connected with the railway survey: to their good feeling, and it may also be added, to their individual care, the society owes several of the interesting sepulchral relics now before us.

It may also be well to state, that to the liberality of Charles Lewis, Esq., of St. Pierre, and by the kind offices of the Lord Bishop of the diocese, (the patron of our society,) and of — Snead, Esq., of Chepstow, we owe the restoration to Caerleon of two inscriptions, which were removed from the place nearly two hundred years ago, and which ultimately found their way into the possession of the St. Pierre family. These inscriptions (now before you) are particularly interesting, for one of them relates to the restoration of the temple of Diana, probably to those very pillars about to be removed from the town-hall to the museum; while the other perpetuates the names of two individuals, who also erected the altar to Salus, lately found in the churchyard, and now temporarily deposited in the vestry.

The committee considers that the society is also under great obligations to H. F. Lockwood, Esq., of Hull, who, though a stranger to this neighbourhood, simply from his love of archaeology, has furnished for the society, without any charge, the beautiful working drawings of the museum, now on the table; and it is, perhaps, not saying too much, to affirm, that, if we are enabled fully to carry out these plans, the museum, for its size, will be one of the handsomest buildings in the county.

This report would, however, be incomplete without a short statement, both of what has passed since the formation of the society, and also of its present condition.

Soon after its formation, it was intended that the old town-hall, which had been kindly granted for the purpose by Sir Digby Mackworth, Bart., should be fitted up as a museum; but the owners of the neighbouring property, having expressed a strong desire to purchase this building, and remove it altogether, the purchase-money, and also the value of the old materials, amounting together to £130, were liberally granted by our president, as the commencement of a fund for building a museum. Sir Digby Mackworth further granted, at the nominal rent of 1s. per annum, a ninety-nine years'

lease of eligible ground, and the committee feel satisfied that there will be no difference of opinion as to the site of the museum being the best in Caerleon.

It will have been seen from the circulars, that the committee have agreed for the building of the museum with Mr. James, according to Mr. Lockwood's plans, for the sum of £477, or if less ornamented, for £377: and a clause has been inserted, by which the building is not to be proceeded with after the roof has been raised, further than as the committee shall direct. This will prevent the society from being brought into any emergencies for want of funds, should there unfortunately be any difficulty in raising the amount.

The present state of the society's finances may be mentioned very briefly. The amount of donations promised, including the purchase-money of the town-hall, and the value of the materials, is £217. 5s. 6d. The annual subscriptions amount to £14. 15s. The expenditure of the society hitherto has been almost exclusively the cost of a large number of circulars, and engravings of the building, distributed in the neighbourhood; with some smaller items, this amounts to £7. 7s. 2d. It will, therefore, be seen, that if the museum be built strictly according to the plans now on the table, a sum of about £252 is still required; or if some of the ornamental parts be dispensed with, there will still remain a deficiency of about £150. Though these sums appear large, we do not despair; and we can only hope, that the interest which has already been excited will increase, and that the county will come forward to help the society to complete so handsome a building.

After this report, a paper was read by the Rev. Daniel Jones, the vicar of Caerleon, on the "Traces of past generations in and around Caerleon."

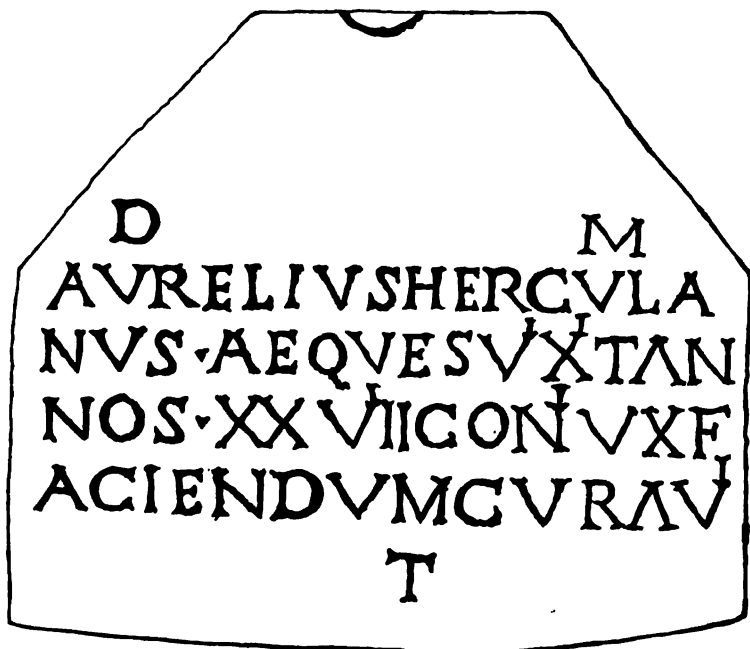
Francis Fox, Esq., then read a "Description of the antiquities found near Caerleon, on the works of the South Wales Railway."

Thomas Wakeman, Esq., Local Secretary for Monmouthshire to the Cambrian Archæological Association, read a paper "On the History of Caerleon." (This paper is printed in another part of this Journal, *vid. ante* p. 228.)

A paper was next read which had been forwarded by the Rev. J. M. Traherne, of Coedriglan, near Cardiff. It was a description of the church of Peterstone, Monmouthshire; and full particulars were given of the architectural details.

John Edward Lee, Esq., the secretary of the association, then made a few remarks on some parts of the paper of the Rev. Daniel Jones, and argued, from the use of lachrymatories and bone pins, that the remains claimed by the vicar, as British, belonged in fact to the Romans. He also observed, with respect to the word Belinstow, mentioned by Mr. Wakeman as another name for Lodge Farm, that Belemus was mentioned by Ausonius, as a god peculiar to the

Druids, and the name also occurs in Tertullian's Apology. He further mentioned that La Tour D'Auvergne, a good authority on this subject, states that the word Belenus, in the Breton language, which is decidedly Celtic, signifies "far above us," or "far above, over our heads," so that the lodge fortress may either have been named from the god, or may merely have signified "the fortress on the high hill."



Roman Inscription found near Caerleon, in No. 2 Cutting of the Monmouth Branch of the South Wales Railway.

The Rev. W. Phelps made some remarks on the various remains then in the room, and on tessellated pavements in general, of some of which he exhibited drawings.

The following gentlemen were appointed officers for the ensuing year:—President, Sir Digby Mackworth, Bart.; secretary, John Edward Lee, Esq.; committee—Rev. Sir C. Salusbury, Bart., Rev. Daniel Jones, Rev. W. Powell, Iltyd Nicholl, Esq., H. M. Hawkins, Esq., John Jenkins, jun., Esq., John Butler, Esq., and Francis Fox, Esq.

The whole party then adjourned to Pilbach, a farm belonging to John James, Esq., by whose permission an exca-

vation had been made in search of a Roman tessellated pavement. Workmen had been employed in the morning to remove the ground to within a few inches of the pavement, and on the arrival of the company, the remaining portion of earth was cleared away, and a large portion uncovered, nearly sixteen feet long by three broad. Though of rather coarse workmanship, and consisting only of stones of two colours, white and blue, still, when cleared, it was decidedly handsome. Another has since been found of finer workmanship, and consisting of stones of three colours.

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### Correspondence.

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#### ETYMOLOGIES OF LOCAL NAMES—TREDEGAR.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—Will you allow me to suggest, in addition to page 174 of your last number, that “Tredegarr” might have been derived from Tre-deg-aradr, Home of Ten Ploughs, or Ten Ploughs’ Land. “Hide of land, or a plough land, said to be 120 acres; as much as will maintain a family.”—*Jacob’s Law Dictionary*. So that Tredegarradr, or Ten Ploughs’ Land, may be well applied to Tredegarr Fawr.

Castle Street, Abergavenny,  
May 23, 1848.

I am, Gentlemen,  
Your obedient Servant,  
W. P. A.

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#### STRATA FLORIDA.

*To the Editors of the Archæologia Cambrensis.*

GENTLEMEN,—In one of my MSS. I see a copy of an Ode written to celebrate Abbot David of Ystrad Flur, or Strata Florida, for his munificence, splendour, &c. The author is Ieuan Deulwyn, a bard who flourished from 1460 to 1490. He presided at the Glamorgan Gorsedd, in 1480. (p. 147, fol. 19.)

In Jones’s *History of Brecknockshire*, is a list of those persons who were buried in Ystrad Flur. In mine, transcribed from an old MS., which says “Allan o hen Lyvr Geraldus,” I see that David the Abbot died 1185:—

“1185,—David, Abbot of Strata Florida, died; and, on May-day, the sun changed its colour. The same year also, died Howel ab Jeva ab Owen, lord of Arwystli, and Einion ab Cynan, and were buried at Strata Florida.

“1186,—The monks of Strata Florida came to Redynoc Velen in Arvon; and Cadwaladr ap Rhys of Dyfed, was slain, and buried at Strata Florida.” (p. 286, fol. 7.)

In the *Llyr du Basing*, I see also, that in—

“1191,—Einion of the Porth was slain by his brother; and Rhys ab Gruffydd gained the castle of Dynevor; and Owain ab Gruffydd ab Rhys died at Strata Florida.

"1201,—On Whit-Sunday, the monks went to the new church at Strata Florida. And on the ensuing festival of St. Peter and St. Paul, Meredydd, son of Lord Rhys, a young man of great renown, was slain at Carn-wyllan; and his brother Gruffydd took possession of his castle at Llandovery. The same year Gruffydd was slain, and was very honourably buried at Strata Florida, having there assumed the religious habit.

"1209,—On the festival of St. Thomas the Martyr, died Mallt ddu Bruce, mother of the sons of Gruffydd ab lord Rhys; and she was honourably buried at Strata Florida, having taken the habit at Llanbadarn Vawr.

"1222,—Rhys Jevanc [q. junior?] died, and was buried at Strata Florida, having there assumed the religious habit, and partaken of the Communion, and done confession. His land he bequeathed to his only brother, Owain.

"1225,—Died, Cadwor, Abbot of Strata Florida.

"1280,—Died, Phillip Goch, Abbot of Strata Florida, and was succeeded by Einion Sais, in whose time the monastery was burnt by fire. On the festival of the Purification of the Virgin Mary, Thomas sang mass anew at Strata Florida; and, on St. David's day, he was consecrated Bishop of Menevia."

Rhyl, August 1st, 1848.

A. LLWYD.

## Miscellaneous Notices.

THE ABERGAVENNY EISTEDDFOD will take place on Wednesday and Thursday, 11th and 12th October, 1848. The President is Col. Kemys Tynte, of Cefn Mably, Esq., M.P. We hope to hear of the meeting being numerously and brilliantly attended. All Drawings and Models for competition to be forwarded, carriage free, so as to arrive by the 3d or 4th of October, directed to the care of Mr. E. Lewis, Abergavenny.

THE *EUEGGULTHEN* OF ST. ASAPH. — A learned correspondent, who has lately visited Rome, informs us that he diligently searched the Vatican Library for the MS. of *Eueggulthen* (vid. *Arch. Camb.* vol. ii. p. 184), but that he could not find it, nor any other Welsh MSS. — The same correspondent, while there, took the opportunity to restore the monument of Sir Edward Carne, a Glamorganshire worthy, in the cloister of S. Gregorio. The shield of arms and the knight's helmet had been chipped away by the French, when they occupied Rome in 1797.

HERMES CAMBRENSIS. — We understand that this work is now nearly ready for the press; and we hope the author is nearly at the end of his labours. As, however, they must be very arduous, and as the task of publishing is never a light one, we trust that Welsh Antiquaries and Philologists will encourage him in this undertaking by all the means in their power. The following short extract from Mr. Morris Williams's prospectus will indicate the object of the book, to those of our readers who may not yet have heard of it: — "The main design of this work is to render the Welsh Language a more proper and effective means than it is at present to acquire a knowledge of English. It is a well-known fact that Welsh has been of late years tampered with, by writers of more ingenuity than learning, in such a way as to

prejudice its usefulness as a medium of acquiring knowledge and mental culture, and consequently, to throw a considerable obstacle in the way of the improvement of the Welsh people. The present work is an attempt to remedy this evil, by restoring the language to its own unadulterated genuineness, and fixing it on those principles of criticism, on which it was based by Bishop Morgan, Bishop Parry, Bishop Griffith, Dr. Davis, Archdeacon Prya, and other eminent scholars of the sixteenth and seventeenth centuries. As Welsh is becoming to a greater extent than heretofore an object of interest to Philologists, as a branch of the Indo-Celtic division of human speech, this book is intended to facilitate this department of study, by pointing out many of the etymological affinities that exist between it and several other languages, the Hebrew, Greek, Latin, Saxon, German, Spanish, French, and English. This part of the work is founded on the principles of Adelung, Bopp, Grimm, Jamieson, Donaldson, Garnett, Dr. Prichard, and other eminent modern Philologists."

A new edition of *The Book of South Wales*, by C. F. Cliffe, Esq., of Gloucester, has just issued from the press. Our opinion of the merits of this excellent work has been already recorded. (See *Archæol. Camb.* vol. ii. p. 286.) We can now only repeat our obligations to the author for the great fund of information thus condensed into so small a space, and for the good service to the cause of antiquity and the love of the picturesque, which he has rendered in its pages. The present edition contains nearly one hundred pages more matter than the last; there are nine or ten additional illustrations in it; and the maps are improved. The descriptions of Monmouthshire, Cardiganshire, Radnorshire, and Brecknockshire, have been materially extended; and, on the whole, we may safely style it, *Editio altera et emendatio.*

THE ALPHABETICAL CATALOGUE OF THE CETHAM LIBRARY at Manchester is progressing rapidly in the hands of its indefatigable author the Librarian. We have seen a specimen of its Index; and this part of the volume at least, to say nothing of the rest, promises to be of the highest interest and utility to all persons engaged in literary researches. We remind our readers that it is to be published by subscription in two volumes 8vo., price 20s.

A GLOSSARY OF WORDS AND PHRASES used in Teesdale, in the county of Durham, is now preparing for publication, by Dr. Dinsdale. All works explanatory of local dialects are useful to the antiquary, of whatever nation or language he may be.

We are glad to hear that Mr. A. Lower is preparing to publish a third edition of his work on English Surnames. Every chapter has been remodelled and enlarged, and several new chapters and dissertations, with an Index, will be introduced.

A HISTORY OF SWANSEA, compiled from original Records, and copiously illustrated, is about to be published by George Grant Francis, F.S.A., &c., &c. Materials for this work have been accumulated by the author for many years: it will include the history of the borough, manor, and parishes; the antiquities, biography, natural history, geology, metallurgy, and statistics of the town and its immediate neighbourhood; and the origin, progress, and present condition of the commercial importance of Swansea.

The work will be published by subscription, and subscribers' names will be received by Mr. W. Pickering, London, as well as by other Booksellers.

MONUMENTAL PORTRAITS. — An antiquary, in referring to vol. iii. p. 280, says, "There can be but little doubt that *generally* monumental figures were



intended for portraits. Against that opinion is a statement in Hone's *Table Book*, of Sir John Montacute having ordered for his tomb 'a figure of a knight' and the Montague arms; and perhaps the eye of an artist may discover the resemblance in the two brasses of the same lady given in the *Arch. Journal*, vol. ii. p. 247, or in the two brasses of Edward Goodman in Ruthyn Church, engraved in the Rev. T. Newcombe's *Memoirs of G. Goodman* — at any rate they are peculiar examples, and worth pointing out."

BASINGWERK (see vol. ii. p. 376 and vol. iii. p. 277). — A correspondent, in adverting to the query concerning the meaning of the name Basingwerk, says:

"Basing, (Saxon,) a coat of mail, to which the place is said to have some resemblance. — (Hone's *Year Book*, 1187, from the History of Basing, Hampshire, by S. Chandler, Basingstoke, 1827.)

"Basing-hall, from the family of Basing. — (D'Israeli's *Curiosities of Literature*.)

"Basin-wick. It appears in Gorton's *Topog. Dict.*

"Wick — a hold, or place of defence.

"Werke — some work or building.

"Wyche — a salt spring.

"Wark — a fortification.

"Wick — a street.

"Basing-stoke — a place.

"Basing-thorpe — a village.

"Basing-bourne, a boundary, a stream.

"Basing-ham — a dwelling, a triangular field or croft.

"Basing-field."

} Lower's *Surnames*, 83.

} Gorton.

## Reviews.

1. ABERYSTWITH AND ITS ENVIRONS. — By T. O. MORGAN, Esq., Barrister.  
Aberystwith: T. Cox. 1 vol. 12mo. 1848.

This is the title of an historical and picturesque Guide Book, by an active member of the Cambrian Archaeological Association; and, as it refers to a locality well known to all those members who attended the first annual meeting, we need no apology for introducing it to their notice. In it the history of the Town Castle, and other notable places in the neighbourhood, is set forth at good length; the antiquities are well described; and the account of the actual condition of the town and neighbourhood gives a comprehensive view of those particulars which a visitor would the most wish to be informed of. The work is illustrated by several engravings on steel; and it forms just the book which any one going to Aberystwith would like to take for his travelling companion. The following extract, concerning the castle of that town, will give a good idea of the work to our readers. We congratulate the author on his lucid style, and on the quantity of valuable information which he has collected.

When success made Glendower sanguine, he turned his attention to Aberystwith castle, then the principal stronghold of the English in these parts. That great importance was attached to this place may be inferred from the efforts made by both parties to gain or to retain it. Glendower commenced the siege of this fortress early in 1403. On the 8th of May in that year, Prince Henry, afterwards Henry V., who had then the chief command against the Welsh, in a letter addressed to the

king's council, informed them that Aberystwith, or Llanbadarn castle, was then, and had been for some time, in a state of seige by Owen Glendower. Soon afterwards, Henry IV. issued an order for payment of £100 to Lord Berkeley, admiral of the fleet westward of the Thames, for the succour of the garrison of Llanbadarn castle, then strictly besieged; and on the 23rd of April, 1404, a further sum of £200 is assigned by the council for equipping five vessels, in the port of Bristol, with new arms, provisions, and stores, in order to relieve the castles of Aberystwith, Cardigan, and other places. But the efforts of the English were insufficient to preserve the castle, for we find it, in the beginning of 1405, in the possession of Glendower.

About this time the French entered into a treaty with Glendower. This alliance was of great importance to the Welsh; it is, therefore, not surprising that Glendower should have signalized the capture of Aberystwith castle, by dating from it the ratification of his treaty with the French king. The document purports to have been signed "in our castle of Llanbadarn, the 12th of January, 1405, and of our principality the sixth." The recall of the French troops, however, left the prospects of the Welsh more gloomy than ever, and enabled the English to concentrate the whole of their power against Wales.

The castle of Aberystwith, or as it was then called, Llanbadarn, became an object of great importance to the English monarchy; and the value which was attached to the gaining possession of it, seems to have been such, that in one of his despatches the king states, that probably by the conquest of that castle the whole rebellion of the Welsh would be terminated. The English troops, therefore, invested the place, and the siege was pushed forward with great vigour, until the garrison was compelled to enter into terms with the besiegers.

Some of the particulars of this convention may be gathered from a despatch sent by Henry IV. in respect to this siege, the most material passage of which is the following:—"Those in the castle of Llanbadarn have submitted to the Prince, and have sworn on the body of the Lord, administered to them by Richard Courteney, Chancellor of Oxford, in the presence of the Duke of York, that if we, or our son, or our lieutenant, shall not be removed from the siege by Owen Glendower, between the 24th October next coming at sun-rising, and the Feast of All Saints next to come (1st November,) in that case, the said rebels will restore the castle in the same condition; and for greater security they have given hostages. Wishing to preserve the state and honour of ourselves, our son, and the common good of England, which may be secured by the conquest of that castle, (since probably by the conquest of that castle the whole rebellion of the Welsh will be terminated, the contrary to which is to be lamented by us and all our faithful subjects,) we intend shortly to be present at the siege on the 24th October, together with our son. We therefore command you to cause all who owe suit and service to meet us at Evesham on the 10th of October." Whether Glendower relieved the garrison, or the English forces were summoned to some other quarter, does not appear; but it seems that the castle was not delivered up to the English at the time stipulated in the articles just quoted.

The respite, however, was not long, for we find that Prince Henry laid siege to the castle, and reduced the garrison to surrender on honourable terms. The agreement of surrender, dated the 12th of September, 1407, is stated to have been, "between Henry, Prince of Wales, on the one part, and Rhys ap Griffith and his associates, on the other part." The Welshmen stipulated "not to destroy the houses, nor molest the shipping, should any arrive;" and the prince covenanted to give them "free egress for their persons and goods." The motives by which the prince professed to be influenced on this occasion are, "for the reverence of God and all saints, and especially also of his patron, John of Bridlington, for the saving of human blood, and the petition of Richard ap Griffith, abbot of Strata Florida." Thus ended the last struggle in these parts, which the Welsh made for their independence; and from this period the good fortune that usually attended the measures of the heroic Glendower deserted him, and his power rapidly declined.

This castle was ceded according to the treaty, and continued in uninterrupted possession of the crown, who appointed the constable and officers belonging to it. In the poems of Lewis Glyn Cothi, a distinguished bard, who flourished between 1430 and 1470, mention is made of Aberystwith castle in two distinct poems: first, in an ode dedicated to William Vaughan, constable of Aberystwith castle, and mayor of the borough in the reign of Edward IV.; and next, in a poem dedicated to Richard Herbert, governor of the same castle in the reign of Henry VII. The Welsh up to this period had too much reason to complain of the excessive rigour exercised over them by the officials of these castles, and of the rapacity of the English who had settled in Wales.

2. NOTICES OF NORTHUMBRIAN CASTLES, CHURCHES, AND ANTIQUITIES.  
By W. S. GIBSON, Esq.. London: PICKERING. 1848.

We have received the delightful volume of which we prefix the title, and we hail it as another product of that goodly band of antiquaries, who are doing so much to illustrate and preserve the remains in the North of England. This volume contains accounts of the Ruined Priory of Finchale; the Abbey Church of Hexham; the parish churches of Houghton-le-Spring, Morpeth, Bothal, Ovingham, and Ryton; the ancient castles of Prudhoe and Bothal; the ruined abbey of Newminster, &c. It is reprinted from the Newcastle Journal, and contains a steel-plate engraving of Finchale Priory.

Our space, which in the present number has become unusually limited, on account of the Report of the proceedings of Caernarvon meeting, does not allow of our going into an examination of the contents of this work; we must, therefore, content ourselves with the following short extracts.

In speaking of the foundation of Finchale, Mr. Gibson says:

But here it may be interesting to review the circumstances which led to the creation of a priory at Finchale. Before his elevation to the mitre, Hugh de Pudsey had three natural sons; their mother was Adelis de Perci. Henry, the eldest, appears to have been territorially connected with the county of Durham, and to have derived from his mother an interest in property within the Percy fee in Craven, especially a right in the parish and advowson of the church of Giggleswick, a member of that fee; for that church, remote as it was, became the property of the monastery which he founded at Finchale, as will be mentioned presently. It appears that Henry de Pudsey, at some time late in the twelfth century, desired to found a religious house. And here we may stop to inquire, why the Norman nobles and the possessors of land were forward in founding cells and augmenting monasteries? The act itself was dictated by religious motives; but it brought its reward even in this, for it returned tenfold in the improvement of their estates, in the education of their vassals, in the repression of disorder, and in the superior skill in handicraft everywhere introduced by the monks. They were the great instructors of antiquity, more especially in secular arts and learning; and but for the exertions of that body of men whom it has been the fashion for modern enlightenment to abuse, the land would have continued in barbarian darkness. Their influence on the laity was great; and by the force of example they were, in times of lawlessness and oppression, a living lesson of the blessings of obedience, the value of discipline, and the reality of spiritual things. From their position also, and their union, they were enabled to enforce good rule, and to become the maintainers of right against the lawlessness of might. They were, moreover, a shelter to the poorer classes, the instructors of their children, the physicians of their sick and aged; and wherever they were established, *there* fertility and good order prevailed.

Again, when the author comes to describe Hexham Abbey Church, he eloquently remarks:

And now let us find a sermon in these antient stones. They were inscribed by Roman legions, to commemorate, probably at the neighbouring station of Corbridge, the progress of the Roman eagles and the victories of Roman generals, or to propitiate the favour of imaginary gods; but, ere a few centuries had elapsed, the victors and their power had disappeared from Britain, and their very emperors, who aimed at the dominion of the world, had become extinct, and had given place, in the capital of the Caesars, to the mitred successors of St. Peter. The conquests which those stones record, and the very language with which they were inscribed, had been long obliterated in death, and forgotten among the living who surrounded them; and conquerors of Teutonic race had succeeded to the occupation of England, when Rome, now become Christian, again subjected this country to her sway; but, the missionaries by whom she accomplished this conquest, and the arms they employed, were of a very different kind to those with which antient Rome had overspread these distant shores, and widely different was the object of that expedition. Those missionaries now converted the Pagan Saxons to the religion of Christ; and the votive tablets and military inscriptions of heathen Rome were taken from the ruins of a Roman station, by the peaceful hands of Saxon prelates, to form the fabric of a Christian temple. For two centuries the mural witnesses thus strangely trans-

planted, beheld the rites of the Church of Christ; but at the end of that period, the ravens of Denmark floated where the cross had gone on before, and again overshadowed in pagan darkness, not only the triumph of Christian architecture, but also all trace of the victories which had been achieved beneath the long-departed eagles of mighty Rome. Ere two centuries more had passed away, the exiles of the cross returned to build again the old waste places—to occupy the beloved but desolated home of their predecessors. Once more, from Hextold's Mount, the Christian banner floated over the peaceful vale, and men might descry—

“St. Andrew's cross, in blazonry  
Of silver, waving wide.”

The Roman inscriptions, meanwhile, relapsed into oblivion for centuries: but when these undying memorials of Roman dominion were again disclosed to view in the Saxon crypt of Hexham, another change had occurred in that church. After she had seen a long and time-honoured succession of priors and monks, and the pavement of her noble fabric, which once knew their daily footsteps, had become thickly studded with their sepulchral memorials; after she had received from pious munificence, and had enjoyed for some hundred years temporal possessions almost equal to a principality, a sacrilegious tyrant invaded her ancient cloister, seized upon her treasures, decreed that laymen should devour her patrimony, and established a new form of worship in lieu of that which, for six centuries, had been there offered to the Most High. And now the antiquary comes with inquisitive eyes and mourning footsteps to trace these memorials of the mutability of all human affairs; and is warned to fix his hope in Him Who knows no change, to seek the inscription of his own name in the Book of Life, and to lay up treasures in a kingdom which passes not away.

The church of Hexham still crowns its lofty hill, and is seen from afar like the guardian president of the wooded vale through which the rapid Tyne flows by, as when S. Wilfrid came to found here his monastery and cathedral church. And still within its venerable fabric, or beneath its shadow,—

“The dead of feudal ages sleep,”—

the departed bishops and priors who adorned that church by their piety and extensive charity and learning, the departed nobles who claimed their last repose within its hallowed precincts, and with whose ancient grave-stones and memorial brasses its pavement was erewhile piously inlaid. But the days of its ancient glory have departed. The abbey lands no longer sustain a dignified worship or a daily charity. The tithes of the parish—the spiritual revenues of that dowry which the pious S. Etheldreda brought to her Heavenly Spouse, when she bestowed these upon His church, and dedicated herself to religion, are possessed by an improprator, and dissipated in foreign lands; while a very small portion of those revenues is received by the clergyman, as if even the cold periodical formalities of parochial duty were provided grudgingly; the fabric of the church which saints erected and illustrious prelates adorned, is abandoned in one of its principal features (the Lady Chapel) to decay, and the dignity and beauty of the whole structure are defaced by modern barbarisms; while in place of that ardent feeling of chivalric and pious times, which gloried in devoting worldly substance to the honour of God and the stately splendour of His church, we find a sordid and miserable parsimony, which even refuses to provide sufficient funds for rescuing the Lady Chapel from a state of disrepair and neglect, and allows that once beautiful addition to the ancient fabric to remain a desecrated ruin—its floor unpaved, and even used for modern interments, its upper portion boarded over for some secular purpose, and the tracery of its windows barbarously blocked up with rubbish, where erst some holy legends shone in transparent glowing hues.

It is understood, that the plan which was set on foot some years ago for its restoration is likely to be relinquished, the subscriptions received having proved wholly inadequate to defray the cost of repairs, after purchasing the tenements which had been erected against the east end of the church, and which it was desirable to pull down. The windows of the chapel, which are of the middle pointed period, and must have been exceedingly beautiful, are now displayed, but the deplorable state of dilapidation into which the fabric has fallen is manifest also. The committee are said to have made several appeals for local support, but without success. It would be curious to contrast the amount raised for railway speculations by some neighbouring proprietors, with their contributions to the restoration fund of this once beautiful structure.

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## REGULATIONS FOR THE GOVERNMENT

OF THE

**Cambrian Archæological Association.**

THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION is formed in order to examine, preserve, and illustrate, all Ancient Monuments and Remains of the History, Manners, Customs and Arts of Wales and its Marches.

I. The Association shall consist of all persons, approving of its objects, who shall be proposed by one or more of the General or Local Secretaries, and shall be admitted as members by the President and the Committee. No pecuniary subscription is required of any member, but contributors of £1 per annum, or upwards, to the funds of the Association, will be entitled to receive the publications of the Association in return.<sup>1</sup> Any donations, that may be made to the Association, are to be lodged in the hands of the Treasurer.

II. The Government of the Association shall be vested in a Committee consisting of a President, six or more Vice-Presidents, two General Secretaries, seventeen Local Secretaries, viz., one for each county of the Principality, and one for each of the adjacent counties, a Treasurer, and twelve ordinary Members.

III. The President's tenure of office shall be for one year, subject to re-election.

IV. The General Secretaries and Treasurer shall be elected by the Committee.

V. The Election of the President, Vice Presidents,, and Members of the Committee shall be made by the Ballot of all the Members present at the Annual Meeting. The Committee shall select one Vice-President and three ordinary Members of their body who are to go out annually, and shall nominate one Vice-President and three other Members to fill up the vacancies. The names of those who go out, and of those who are proposed to supply their places, shall be hung up in the Local Committee Room during the whole time of the Annual Meeting, and a printed copy of such lists furnished to each Member of the Association, with his ticket for the Annual Meeting. No ordinary Member of the Committee, except the General Secretaries and Treasurer, shall remain on the Committee more than four years, nor be eligible to serve again until after the lapse of one year. Any Member of the Association is at liberty to substitute on the list any other name or names for those proposed by the Committee.

VI. The Committee shall be empowered to fill up *pro temp.* by election, all occasional vacancies that may be caused by the death

<sup>1</sup> Members entitled to receive the Publications of the Association are requested to inform the Secretaries of the name and address of their Bookseller's London Agent, or to give some address in London, where the publications will be regularly delivered.

or resignation of the President, of any of the Vice-Presidents, or of any of the ordinary Members of the Committee.

VII. These vacancies shall be supplied on the recommendation of at least three Members of the Committee, made in writing, the proposed Member being elected by general vote of the Committee.

VIII. The Annual Meeting shall be holden in one of the principal towns of the Principality and its Marches, at which the elections, the appointment of the place of Meeting for the ensuing year, &c. shall take place. Notice of this Meeting shall be given by one of the General Secretaries, by order of the Committee.

IX. No other General Meeting of the Association shall be holden without the consent of at least three fourths of the Committee expressed in writing; for such Special Meeting a notice of at least three weeks shall be given by advertisement in the public papers. At this Special Meeting the President, or in his absence one of the Vice-Presidents, shall take the Chair, and in their absence the Committee shall appoint a Chairman.

X. Neither at the General Annual Meeting, nor at any Special General Meeting, shall any alteration of, or addition to, any of the Rules or Regulations of the Association be submitted to the Meeting unless upon a proposal, in the form of a resolution in writing, signed by two Members, which shall have been sent to the Committee, through the General Secretaries, one month previous to the Meeting. The Summons for the Special General Meeting shall specify the Resolution or Resolutions to be submitted to the Meeting, and the discussion shall be confined to that object only: in case such proposed Resolution or Resolutions shall be carried, another Special General Meeting shall be summoned by the Committee after the lapse of not less than a fortnight, nor more than a month, for the sole purpose of ratifying or rejecting such resolution. If, however, the first mentioned Special Meeting take place at a time not more than two months before the Annual Meeting, then such Resolution or Resolutions shall be ratified or rejected at that Annual Meeting.

XI. The Chairman of the Annual, or any other General, Meeting shall have an Independent, as well as a Casting, Vote.

XII. In all Elections made by the Committee it shall be allowable for any Member thereof to demand a Ballot.

XIII. A Report of the Proceedings of the whole year shall be submitted to the Annual Meeting.

XIV. The Committee shall be empowered to make such Bye Laws as may from time to time appear to them expedient; subject to confirmation by the Members of the Association, at the next General Meeting.

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Accounts of the Proceedings of the Association are published quarterly in the *Archæologia Cambrensis and Journal of the Cambrian Archæological Association*. W. PICKERING, London. Price 2s. 6d.

## TRANSACTIONS OF THE ASSOCIATION.

THE President and Committee have decided that the Second Annual Meeting of the Association shall be held at Caernarvon, during the early part of September 1848. The precise days of the opening and closing of the Meeting will be announced to the Members in the July number of the *Journal*; and the general arrangement of the Proceedings, &c., will then be officially declared. Meanwhile Members are requested to make known this circumstance to their friends; and to concert measures, with the General and Local Secretaries, for the preparation of papers to be read to the Meeting, for the exhibition of antiquities, &c.

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ON SOME REMARKS  
OF  
SIR SAMUEL MEYRICK,  
UPON  
BRITISH MUSIC AND INDEPENDENCE OF  
PAPAL SUPREMACY,

In the Eighth Number of the *Archæologia Cambrensis*.

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THE learned author of the Paper on the Llanvair Waterdine Inscription, in the 8th No. of the *Archæologia Cambrensis*, has shown grounds, in the absence of positive evidence, for belief, that the subject of the carved rail on the skreen in that Church, "is music and not language." From the occurrence in it of lines like bars, which are found in European music as soon, or sooner, than the latter part of the 15th century, "the earliest date which can be assigned to the rail," it would be difficult to suppose with him that the music is Welsh, unless I am wrong in the idea that there is no appearance of bars in the Welsh alphabetical notation, which is said to have been understood in the Principality as late as the time of Charles I. Possibly, however the notation on the skreen may have been placed there to commemorate the fact that it had been formerly in use, just as the Bardic method of writing on the Peithinyn was preserved at Glamorgan for centuries after its lapse into desuetude. Can it not be that the notes of a distinct strain, or chant, may be represented by the symbols between the spaces, the first of which in each would be the key-note? This, if true, would obviate the difficulty of supposing the lance-headed lines to be bars. If it is the fact, what remains to prevent the possibility of the music being traditional from an earlier age, and its strains, mayhap, some of those "ecclesiasticæ melodix," said by Gildas to have been sung in the Churches of Britain long before the arrival of St. Augustine, "Dei laudes canorâ Christi tyronum voce suaviter modulante?" If the discovery of what they really were is to be effected by a process similar to that of deciphering the Rosetta inscription, let a fac simile be published also of the remaining characters on the skreen, together with the supposed alphabetical representative of each of the symbols, for the benefit of investigators less skilled in palæography than in music.

It is difficult to see the reasonableness of the enquiry, superfluous at least until the arrival of the proof of the fact, "why the Italian invention of points and lines was not adopted by the Welsh, who, like the English, professed the Roman Catholic religion?" If the old notation happened to be understood by some persons in Wales down to the time of Charles I, this

does not prove its general use at that period, any more than that of the Bardic Alphabet would follow from its preservation down to the same date as a curiosity in Glamorganshire. Neither would the circumstance of its use in the secular, be a proof of its employment in the ecclesiastical music of the time. The contrary is rather to be inferred from the designation of the tunes, to which the Welsh version to the Psalter by Edmund Prys was adopted, in the point and line notation, as early as the year 1621. Again, why is the "kind of religious horror in adopting *papal* innovations" to have been solely instrumental in its preservation so long after the dawn of Gospel light as the reign of king Charles? Why may not some of the credit be ascribed to the same excellent horror called doubtless into exercise by the perhaps more innovating assumption of the spiritual supremacy by their Majesties over the Church? So deep a subject of investigation may possibly be illumined by a ray from analogy. May we not attribute to a similar instinct in the bosoms of our compatriots, that the desuetude of the *bracca*, in which our pagan ancestors repelled the Roman foe, has not even hitherto been effected by the effulgent blaze of Dimetian Puritanism, nor by the drier, because wealthier perhaps, Establishmentism of Gwynedd? And that their national attachment, recorded by old Hoveden, to *caws* and *cwrw*, has so wonderfully survived each succeeding innovation, of Popery, Prelacy, and Polyschismacy! Or it may be true that the natural feeling which clings to ancient customs, especially in mountaineers, may suffice to account for the durability among our countrymen of their musical notation. But after all, where is there foundation for the notion, now prevalent even to prejudice, that our Catholic fathers ever entertained any "kind of religious horror of *papal* innovations"? Before we admit its existence, it may be advisable, as far as history will permit, to suffer our possibly calumniated forefathers to speak for themselves.

We are told that one of the objects of this horror was "the celibacy of the Romish Church," which the modern antiquary Rowland is said to insist that "they regarded as productive of profligacy, and contrary to the divine intention." This might, if true, prove them indifferent to, or but illversed in the precepts of the Gospel,<sup>a</sup> but at the same time diverse in their discipline to that enforced by apostolic example, ("ἀδελ. ἢ ἡ γυναικα περιάγειν,"<sup>b</sup> a wife as a sister,") and the universal practice of Christendom.<sup>c</sup> But this statement is irreconcilable with that which precedes it by only a few lines, that the formation of parishes in Wales took its rise from the dispersion of the Cambrian clergy after the massacre of Bangor, when, we read, "it was perceived that their safety depended upon their no longer continuing in conventual bodies." Are we then really intended to believe that the monks in those establishments lived in connubial ease regardless of their vows? Where do we find a word of the sufferings in the massacre of their wives or of their children? Or how will the very notion of a monk admit of so preposterous a supposition? Yet without it the right of entering the nuptial state, which is here asserted never to have been relinquished by the British Clergy, cannot be shown to have

<sup>a</sup> Matt. xx. 29. <sup>b</sup> I. Cor. iv. 5.

<sup>c</sup> Concil Nicæn. can. liij. "Interdixit per omnia magna Synodus, non Episcopo, non presbytero, non diacono, non alicui omnino qui in clero est, licere subintroductam habere mulierem: nisi forte aut matrem aut sororem, aut amicam, vel eas tantum personas, quæ suspicionem effugiunt."



hitherto so much as even gained a footing among them. Before St. Augustine had set foot in Kent, it is related by Gildas, that there were clergymen among them who refused the domestic services of their mothers or sisters in order to accept those of other women whom they seduced.<sup>a</sup> "Religiosam forte matrem seu sorores domo pellentes, et externas, veluti secretiori ministerio familiares, indecenter levantes, vel potius, ut vera dicam, non tam mihi quam talia agentibus, humiliantes."<sup>b</sup> Whence it follows not only that the origin of parishes must be dated considerably earlier, but that the profligacy here condemned by the Sage, was the consequence not of the discipline itself, but of the departure from it. Nor does the opposite theory gain any force from the solitary mention of the wife, or the son of a St. Saturninus, or a Rhedyw, who may have obtained them either when in the inferior orders, in which the canons allowed of marriage, or while they were laymen. The Bishop of the latter name may or may not have been the same person as the father of St. Germanus. It is now matter of history that it was usual in the primitive Church for those who had entered the Diaconate, to live separate, or to "lead about a wife as a sister." If this rule was ever evaded or transgressed, it was regarded in the light of a breach of Apostolic regulation. Of this sufficient evidence is afforded in the following passage taken from the Acts of the second Council of Carthage. "Volens propterea Aurelius Africanæ diæcesos primas pristinam in episcopis, presbyteris, et diaconis castitatem restituere, dixit in secundâ Synodo Carthaginiensi, Quod Apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus."<sup>c</sup>

Equally groundless and unreasonable is the notion, that the discontent with which the transfer of the metropolitical jurisdiction from St. David's to Bangor<sup>d</sup> or Canterbury, was regarded by some of the clergy of South Wales, proceeded from a jealous sense of their church's independence of the Chief Pastor of the Universal Church. That the authority which St. Gregory the Great exercised in Britain, evidently the same that is implied in the title of Universal Bishop, was not, as Bramhall laboured to show, disclaimed, but asserted by that Pontiff to belong of divine right to the Successors of Peter, appears from extant passages in his letters: "Numquid non, sicut vestra fraternitas novit, per venerandam Chalcedonense concilium hujus Apostolicæ sedis Antistites (cui Deo disponente deservio) Universales oblato honore vocati sunt? Sed tamen nullus unquam tali vocabulo appellari voluit, nullus sibi hoc temerarium nomen arripuit, ne, si sibi in Pontificatus gradu gloriam singularitatis arriperet, hanc omnibus fratribus denegasse videretur."<sup>e</sup> How indeed should those very clergy have formally appealed to the Pontiff against the claims of Canterbury, were it not that they considered them to be connected with English, not with papal, usurpation? "Usque ad *regem* Henricum," says Giraldus, "*qui ecclesiam Walensicam ecclesiæ anglicæ supposuit, totam metropoliticanam dignitatem præter usum pallii Ecclesia Menevensis obtinuit, nulli ecclesiæ prorsus, nisi Romanæ tantum et illi immediate, sicut nec Scotica, subjectionem debens.*"<sup>f</sup>

<sup>a</sup> Lingard, H. Ang. Sax. Church Vol. i. 15.    <sup>b</sup> P. 75.    <sup>c</sup> Cf. Codicem Can. Eccle. Africanæ Can. iii. Col. 867. apud Hard.

<sup>d</sup> Sir S. Meyrick professes himself inclined to believe that the opposition of the S. Wales Clergy to the appointment of Elbodius arose from its having been made by the Pope, although he admits in the same breath that there is no authority for Warrington's statement of the fact, from whom he derived it.

<sup>e</sup> Gir. de jure Menev. Eccles. 541. cf. Lingard's Hist. Eng. vol. 2. p. 147. N.

Of the oft repeated tale of St. Augustine's imputed arrogance at the conference of Austcliffe, Dr. Lingard has given the only impartial and sensible account. The claim put forth by the Apostle of England to metropolitan jurisdiction over the prelates of Wales was founded upon no private assumption, but upon the delegation to himself of that authority by the reigning Pontiff, St. Gregory the Great. His commission recorded by Beda,<sup>a</sup> is worded thus,—“*Tua vero fraternitas omnes Britanniae sacerdotes habeat, Deo Domino nostro Jesu Christo auctore, subjectos, quatenus ex lingua et vitâ tuâ sanctitatis et recte credendi, et benè vivendi formam percipiant, atque officium suum fide ac moribus exsequentes, ad cælestia, cum Dominus voluerit, regna pertingant.*” The same occurs in his answer to a question from St. Augustine respecting the Gallic and British prelates: “*Britanniarum vero omnes episcopos tuâ fraternitati committimus, ut indocti doceantur, infirmi persuasione roborentur, perversi auctoritate corrigantur.*”<sup>b</sup> It is worthy of notice, that the impugnors of the supremacy of St. Peter are fond of claiming St. Gregory for their advocate, because he happened to denounce a patriarch of Constantinople for his assumption of the title of Universal Bishop; a dignity which, is as already shown, he maintains elsewhere in his writings to belong exclusively to the successors of St. Peter. The very authority which that title would denote, we find this holy Pontiff actually exercising over the British Bishops, “as one,” observes Dr. Lingard, “who believed it to be his duty to watch over their conduct, and to correct their delinquencies, not anticipating any objection on the part of the British Bishops to the delegation of this power to St. Augustine, who was his representative here, in like manner as the Bishop of Arles was his representative in Gaul. Most assuredly, had this been an attempt to bring under subjection a church, which for so many centuries had maintained its independence, he would have adopted other language in his correspondence with his agent, and have furnished him with very different instructions.”<sup>c</sup>

“But” continues this accurate and dispassionate historian, “did not the Britons at the conference of Austcliffe reject the papal authority, and maintain their own independence?” So it is, indeed, asserted by modern writers, but not in the narrative of Beda, the only real authority which we possess. There we meet with no mention of these subjects, with no hint that they were ever taken into consideration. Augustine said to the seven Bishops,—who they were we know not, but probably chorepiscopi, with whom, at that time, Wales abounded—“In many things you act contrary to our customs, or rather to the customs of the universal church; but if you will yield to me in these three things, to celebrate Easter at the proper time, to conclude the service of baptism after the manner of the holy Roman and Apostolic Church, and to preach with us the word of God to the Angles”—a singular request to be made by Augustine if the Britons rejected the papal supremacy—then we will cheerfully put up with other things, how contrary soever they may be to our customs. But they, muttering to each other, ‘He did not rise to us. How then will he trample us underfoot hereafter, if we begin to submit to him now?’ answered, that they would do none of these things, nor have him for archbishop.<sup>d</sup> This the reader will observe was in strict conformity with the advice of

<sup>a</sup> i. ch. 29. <sup>b</sup> ch. 27. sect. 65. <sup>c</sup> Hist. A. Sax. Ch. vol. 1. p. 380. Notes, Ed. 1845.

<sup>d</sup> Bed. ij. c. 2.

the hermit, to submit to the demands of Augustine, if he rose from his seat, to reject them if he did not. Can we believe that, if submission to August-

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OF

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PAGAN AND CHRISTIAN,

ESPECIALLY

OF SUCH AS ARE EASY OF ACCESS

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# DUBLIN AND ITS ENVIRONS.

was consecrated with great pomp, as the Irish annalists inform us. The charter of foundation received the sanction of Pope Celestine the Third, by a bull in the following year. Endowments were, from time to time, made to the church; and the celebrated Henry de Londres, in 1212, granted a new charter establishing a dean and chapter, which was confirmed by a bull of Pope Honorius the Third. From documents



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the hermit, to submit to the demands of Augustine, if he rose from his seat, to reject them if he did not. Can we believe that, if submission to Augustine had been a surrender of the spiritual independence of their church, they would have risked it on so uncertain a contingency, or rather on one which it was most probable would be unfavourable to it? The tendency of the whole story is to show that their opposition to the demands of the missionary was prompted by their apprehension of giving to themselves a severe and imperious master". It will readily appear from an impartial comparison of this account with that of Sir S. Meyrick, that there is no real difference between them as to the facts: if the two writers differ in their respective conclusions, it is simply because the latter unthinkingly follows in the wake of prejudiced historians who drew from them a wider inference than they legitimately warrant. The events of the Austcliffe conference then, so far from proving the rejection by the Britons of the authority of the Apostolic See, must be considered in fairness as tending to establish the contrary. Let us now proceed to examine Sir Samuel's assumption, that, until the close of the 6th century, the Cambrian Church was independent of the papal see. The first fact which meets us in reference to this question is the declamatory statement of our own Gildas, that in the early part of that very century there were some among the British clergy, who, when they were unable to subdue the opposition of their brethren would send messengers before them, cross the sea, and traverse distant lands, till, having obtained the object of their ambition, they returned to their country, took forcible possession of the altars, and stretched their impious hands over the most holy sacrifices of Christ. "*Etenim eos, si in parochia, resistentibus severè commessoribus, hujusmodi margaritam invenire non possint, præmissis antea nuntiis transnavigare maria, terrasque spatiosas transmeare non tam piget quam delectat . . . Dein cum magno apparatu . . . repedantes ad patriam . . . patriæ ingerunt violentes manus, non tam venerabilibus aris quam flammis inferni ultricibus dignas, in tali schema positi, sacrosanctis Christi sacrificiis extensuri.*" "I do not see," remarks Dr. Lingard,<sup>b</sup> "how this passage can apply to any other place and authority but Rome, and the Bishop of Rome; and if that be the case, it will follow that the British Church, even during this calamitous period, acknowledged, both in doctrine and practice, the superior authority of the Roman Pontiff."

In the preceding century a synod which is recorded<sup>c</sup> to have been held at a place called Victoria, and in which were renewed more solemnly the Acts of that of Llanddewi Brefi, was confirmed by the authority of the Holy See.<sup>d</sup> In the fourth, bishops from Britain are known to have sat as colleagues of the bishops from other parts of Christendom in the councils of Nicæa, Arles, Sardica, and Rimini. At the conclusion of that of

<sup>a</sup> Gild. p. 76. Ling. j. 15. <sup>b</sup> P. 379.

<sup>c</sup> Giraldu Cambr. Vita S. David. lect. 9. "Processu vero temporis et alia Synodus collecta est cui nomen Victorix; in quâ convocato denuo totius Kambriæ clero, ea quæ in priori synodo firmata fuerant, adjectis quoque quibusdam super Ecclesiæ commoditatibus firmiter rigoris examine sunt renovata. Ex his itaque duabus Synodis omnes Kambriæ totius Ecclesiæ modum et regulam, Ecclesiæ quoque Romana auctoritatem adhibente et confirmante, susceperunt. Quarum decreta quæ ore promulgaverat præsul David, sua quæque sancta manu litteris mandavit, suæque Ecclesiæ alique per Kambriam pluribus reservanda commendavit."

<sup>d</sup> Lives of the Saints by Alban Butler, March 1st.

Sardica, the record happens to remain to this day, that the fathers sent a messenger to give an account of their proceedings to Pope Julius, who though absent in person, had been present with them in spirit; and in a common letter assigned as the reason of this message, that he being the successor of St. Peter was their head. "*Optimum et congruentissimum esse videbitis, si ad caput, hoc est, ad Petri apostoli sedem, de singulis quibusque provinciis Domini referant sacerdotes.*" This passage affords the explanation why the Synod of Victoria in Britain was confirmed by the Pope, which in its turn explains why the bishops of each individual province, on the occasion of a council having for its object the determination of the dogmas of Faith, should make reference to a foreign and distant bishop as their head, who is thus shown to have possessed, as well in those primitive ages of the Church as at present, a real authority of jurisdiction over them in their respective provinces."

That the mission of St. Germanus of Auxerre who, about eighty years later, came accompanied by Lupus of Troyes, to refute the Pelagians, was derived from Rome, we learn from Prosper, the contemporary historian, himself a Gaul, and afterwards secretary to Pope Celestine. "*Ad actionem Palladii diaconi Papa Celestinus Germanum Antissiodorensem episcopum vice sua<sup>b</sup> mittit, ut deturbatis hæreticis, Britannos ad Catholicam fidem dirigat.*" Again he says, speaking of Britain and Ireland, that the same Pontiff, "*nec segniore curâ ab hoc eodem morbo Britannias liberavit, quando quosdam inimicos gratiæ solum suæ originis occupantes, (in reference to their expulsion from the island) ab illo secreto exclusit oceani, et ordinato Scotis episcopo, (viz., Palladius) dum Romanam insulam studet servare Catholicam, fecit etiam barbaram christianam.*"<sup>c</sup>

It follows from these facts, that the Christians of Britain, far from "steadily maintaining their independence of Papal authority," as is asserted by Sir Samuel Meyrick, on the contrary had never entertained the slightest thought of disputing it. Originally their Bishops had derived both their Orders and Mission from the See of St. Peter: and from the interval between the introduction of Christianity into Britain, and the Mission of St. Germanus there is no doubt that a close connection existed between the Christians of Britain and Gaul. This followed from their proximity to each other, which for a long time made the Gauls the only Christian neighbours of the Britons; from the civil policy of the imperial government, which had placed both countries under the command of the same magistrate, the prefect of the Gauls; from the presence of the British with the Gallic prelates in ecclesiastical councils; and from the missionary visits of the Gallic Bishops to Britain. "Hence the conclusion is, that both churches would recognize the same form of Ecclesiastical superiority and government; and that if the Gallic church admitted or repudiated the superintending authority of the church of Rome, the British church would admit it or repudiate it also.

"On this question we have, as early as the second century, the testimony of the venerable Irenæus, bishop of Lyons, in that celebrated passage: "To the church of Rome, on account of her more powerful chiefdom, it is necessary that every church, or the whole church, that is, the faithful from every quarter, should conform" (or perhaps, make resort). Ad hanc

<sup>a</sup> Lingard, p. 372—3. <sup>b</sup> i. e. as his legate. <sup>c</sup> Prop. in Chron. ad ann. 429, vel. 433.

<sup>d</sup> Contra Cass. c. 41.

*ecclesiam, propter potiore principalitatem, necesse est omnem ecclesiam, hoc est, eos qui undique sunt fideles, convenire.*" Iren. 1. iii. c. 3.

"Now it should be remembered that Irenæus was the bishop of Lyons, the metropolis of Gaul; that to him all the Gallic bishops looked up as to their immediate head; that he had collected their opinion on the great question of Easter, and had sent it as their head to Pope Victor—*τῶν κατὰ Γαλλίαν παροικίων ἁε Εἰρηναῖος ἐπεσκόπει*, Euseb. 1. v. c. 23—and yet Irenæus in this passage openly proclaims the superiority of the church of Rome over every other church, and pronounces it the duty of all Christians from every place, and consequently from Gaul itself, to conform to that church. More decisive testimony than this cannot be required.

"We have from St. Cyprian testimony equally decisive for the third century. Novatian, the heresiarch, had been condemned and excommunicated by St. Cornelius in Rome. He solicited the communion of St. Cyprian and the African bishops, but was refused. Subsequently he found a friend in Gaul, Marcian, bishop of Arles, who joined his party, and openly propagated his doctrine. Information of their proceedings was sent by Faustinus, one of the successors of Irenæus at Lyons, both to Stephen, the successor of Cornelius in Rome, and to Cyprian at Carthage. What effect his representation had with Stephen, is unknown. It rekindled the zeal of Cyprian, whose proceedings now call for the attention of the reader. Cyprian was the chief of the African bishops, having all the churches of Numidia and of both Mauritanias under his immediate care (S. Cypriani, c. xlv.); but that gave him no authority in Gaul. Did he then write to Faustinus and exhort him, as the chief Prelate of an independent church, to call together the provincial bishops and summon Marcian before that tribunal? No: he had recourse to the authority of the Roman pontiff. He wrote to Stephen in the most urgent terms to do his duty, by sending to the Gallic bishops full instructions to punish the presumption of Marcian, and other instructions to the province and the people of Arles to sever themselves from the communion of their bishop, and to substitute another prelate in his place—*Quapropter facere te oportet plenissimas literas ad coepiscopos nostros in Galliis constitutos, ne ultra Marcianum collegio nostro insultare patiantur. . . . Dirigantur in provinciam et ad plebem Arelate consistentem a te literæ, quibus, abstento Marciano, alius in locum ejus substituat. Epist. Div. Cyp. ep. lxxvii. p. 163.* Such are the particulars disclosed to us in Cyprian's letter to Stephen; particulars which appear to me to form a case exactly in point, and to shew plainly the paramount authority exercised in Gaul by the popes in the third century.

"I may be allowed to add two more instances for the following centuries. Prosper of Aquitaine, was a Gaul by birth and education. What he states of the authority of the holy see, may reasonably be considered as the common opinion among his countrymen. Speaking of the first appearance of Pelagianism, he tells us that Rome, as the seat of Peter, is the head of the episcopal order in the whole world, and thus holds in subjection through the influence of religion more nations than it ever subdued by the force of arms.

*Pestem subeuntem prima recidit  
Roma sedes Petri, quæ pastoralis honoris  
Facta caput mundo, quidquid non possidet armis  
Religione tenet.*

*Prosper, De Ingrat., p. 150.*

"In his prose works he repeatedly makes the same remark. *Per Apostolici sacerdotii principatum amplior facta est arce religionis quam solo potestatis. De Vocat. Gentium, ii. c. xvi. p. 231.*

"Prosper wrote about the year 430. Not long afterwards, Pope Leo, offended with Hilarius, bishop of Arles, deprived him of the office of apostolic vicar in Gaul, and conferred it on the Bishop of Vienne. On the election of Ravennius to the bishopric after the death of Hilarius, nineteen prelates wrote to Leo, begging of him to restore the vicarship to the new bishop of Arles, and complaining that the bishop of Vienne had consecrated one of the provincial bishops subject to that metropolis. In this letter, they acknowledge that "the holy Roman church, through the prince of the apostles, holds the principality or chiefdom over all the churches of the whole world"—*Per beatissimum apostolorum principem sacrosancta Romana ecclesia tenet supra omnes totius mundi ecclesias principatum.* Leo, by his answer, settled the dispute between the two metropolitans, attaching four bishoprics to the metropolitan see of Vienne: but refused to withdraw the vicarship from its present possessor, who had done nothing to forfeit the confidence of the holy see. It was afterwards given back to the bishop of Arles. See *Epist. Decret. Div. Leonis, pp. 182, 3.*

"These few passages have been selected, because it does not seem possible to interpret them fairly of a mere superiority of rank. They import, as fully as language can be expected to import, when it is not used expressly for the purpose of controversy, that the church of Gaul admitted during the whole of this period the superior authority of the church of Rome: and, if such was the doctrine of the Gallic church, we may reasonably conclude that such also was the doctrine of the British church, though, from the absence of documents bearing on the subject, it may not be so directly proved."

The last argument which has been adduced to prove the existence of a kind of religious horror of "papal innovations," and which has been drawn from the difference, at length happily settled, which existed in the church from the earliest centuries with respect to the time of keeping Easter, has been so simply and completely confuted by Dr. Lingard, that it only remains to extract from his work the few words he has found it necessary to use. "The time of Easter" he observes, "was not a theological question; it could be solved only by astronomical calculation; the errors of former computations had been corrected in every other part of the church, but the Britons and Scots *"extra orbem positi,"* continued to employ the old cycles; and when they were called upon by the Roman missionaries to exchange them for new, pertinaciously refused to depart from the practice of their ancestors. Is this a proof that they did not admit the Bishop of Rome for the supreme pastor of the Church? At least, men, more likely to understand that question than any one at the present day, Honorius, Archbishop of Canterbury, and Felix, Bishop of East-Anglia, thought otherwise. These prelates looked upon it, indeed, as an error of judgment, but not as a breach of communion. For, though Aidan and his Scots were not less stubborn than the Britons, they did not exclude them from their communion: on the contrary, they cherished and loved them as fellow-labourers in the conversion of the Saxons, and bore with patience their obstinate adhesion to this custom of their country, in consideration of



their zeal and piety. "*Hæc autem dissonantia Paschalis observantiæ, vivente Ædano, patienter ab omnibus tolerabatur . . . ab omnibus, etiam ab his, qui de Paschate aliter sentiebant, merito diligebatur, nec solum à mediocribus, verum ab ipsis quoque episcopis, Honorio Cantuariorum, et Felice, Orientalium Anglorum, veneratione habitus est.*"<sup>a</sup> In fact, it should be observed that this custom of the Britons was not opposed to the custom of Rome only, but to the decree of the council of Nice, (which had been subscribed by British bishops,<sup>b</sup>) and to the practice of all other Christians throughout the world. If it prove, then, that they were independent of Rome, it must prove also that they were independent of general councils and of the universal church; in other words, that they were in reality schismatics.<sup>c</sup>

It is hoped that enough has been said to show that our British ancestors, far from entertaining a horror of Papal innovations, were never, on the contrary, subject in reality to such vague and groundless apprehensions, not having been at any time independent of the authority of the Apostolic See, since the time when they had first derived from it their incorporation with the church of Christ. If their Prelates were for some centuries permitted to ordain their Metropolitans, the circumstance needs not to be ascribed to any cause ulterior to the distance, painful and at times even dangerous to traverse, of their country from the Christian Metropolis of the world. It has been seen that at Austcliffe the British Bishops, virtually acknowledged the legitimacy of the jurisdiction asserted over them by the Supreme Pontiff in the person of his vicegerent; of the happy exercise of which in former days in the material assistance rendered by the Holy See towards the extinction of the Pelagian heresy from their land their orthodox clergy must have still entertained a grateful reminiscence. Nor is anything more strongly to be deprecated than the false and unphilosophical spirit of historical criticism, which refuses to admit into the consideration of events, a superficial view of which may seem to tend to conclusions which set them at variance with the general laws and institutions of human society, the elements of character inherent in a particular race, such as were in the Cymry, a reckless spirit of independence, combined with individual fondness for theological speculation, which has at all times rendered it ill apt to brook the restraints even of legitimate authority. These, it is right to remember, have led, in every phase of their unfortunate history, to miserable results of intestine discord and division and have proved the constant bane to their prosperity, not less in their spiritual, than in their political affairs.

HOWEL W. LLOYD.

<sup>a</sup> Bed. iij. c. 25. <sup>b</sup> Euseb. vii. Const. iij. c. 14—17. <sup>c</sup> Cf. Hist. A. Sax. Ch. Note. E. pp. 370—82



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